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CALVINIST CONTACT

32ND YEAR OF PUBLICATION, NO.1597 MAY 27, 1977

Ontario college looks for a proper name

by Mirth Vos

Who can make an attention-getting acronym of the beginning letters of Ontario Christian College Association — or words which express the same idea? This appeal was made April 23 by Paul Senechal, Fred van der Velder, and John Zantingh as they introduced a draft of articles of incorporation for the association to fellow board members.

They explained that the Ontario Christian College Association would be registered under that useful but prosaic name unless and until it is provided with a title from which a concise pattern of initials can be drawn. Since the need for a logo or symbol for the proposed college was mentioned at the same time, some board members began sketching and arranging letters of the alphabet on the spot. Via this article, readers of Calvinist Contact are invited to focus their creativity on these two needs of the association, too.

Suggestions of possibly acronyms provided a light note during an extended discussion of the articles of incorporation themselves. These articles must define the college in terms of its stance of faith, and, in paragraphs of complicated legal-ese, cover the privileges and options an educational institution needs in order to own property and receive bequests. The articles of incorporation will be finalized at the association's next board meeting, June 16. Once incorporated, the Ontario Christian College Association will be recognized as a non-profit organization.

The highlight of the April 23 board meeting was the report of its development, Dr.Theodore Plantinga. Dr. Plantinga has described his mandate in the April 18 issue of Calvinist Contact in an article titled "How to Start a Christian College": to negotiate with an existing university for the use of its library and student services, and, once under way, for credit recognition by that university of the courses it offers. In a two-month period, Dr.Plantinga and other representatives of the board have talked with representatives of 12 universities and colleges in Ontario.

He reported: "I have not encountered nearly as much hostility to the idea of Christian higher education as I had expected.I believe we are to interpret this openness as a blessing on the work already done in our circles in the area of Christian education. However, in some respects the work is deceptively easy, since initial acceptance is often rooted in a far too limited conception of Christian education."

Universities most receptive to the idea of an affiliated Reformed liberal arts college are those which already have affiliated colleges representing specific religious traditions. Dr. Plantinga has carefully studied the workings of this system and has uncovered two obstacles to establishing a Reformed liberal arts college as an affiliated college.

The first obstacle is that the proposed mother-university selects all students for admission on the basis of earned grades. After that, students are free to align themselves with the affiliated college of their choice. The proposed college could consequently not offer a direct service to a supporting community but would have to wait and see whether the students from its community could indeed be admitted by the university.

The second obstacle is that the universities make a distinction between disciplines. The first groups (e.g.philosophy, religious knowledge) may be taught from a faith perspective but the second group may not. This distinction contradicts the very reason for the existence of a Reformed liberal arts college, and the association can make no compromise on this point. At present there are a number of affiliated Christian colleges working within such a framework. This fact underscores the urgent need for a Christian college which approaches all aspects of reality from the perspective of God's revelation.

The board instructed Dr.Plantinga to pursue his conversations with representatives of several universities, exploring alternative ways of functioning "in proximity" to them.

Grade 13

After hearing the report of the association's education committee, the board made a significant decision. It recorded its intent to "fill the gap" between grade 12 and Ontario's university programs. From meetings with several principals of Christian high schools in Ontario, Dr. Plantinga has learned that the majority of Christian high school societies do not intend to extend their instruction to include grade 13. It is felt by many educators that the maturity of the students dictates a different format than that of the high school. However, it is recognized that taking grade 13 in a secular insitution launches many Christian students into secular university studies.

The board of the Ontario Christian College Association has therefore decided that its first year of instruction will be a grade 13-equivalent course, and that its second year will equal the first year of university. An identifiable Christian community will be created through the provision of residence facilities.

The annual membership meeting in November remains the target date for completion of the foundational work of the association's committees. Christians who can envision the good blessing of a Refurmed liberal arts college for their young people are asked to join the Ontario Christian College Association as it continues to work in faith. Membership fees ($25) can be sent to Ontario Christian College Association, c/o Paul Senechal treasurer, 479 Crosby Avenue, Burlington, Ont. L7R 2R6.

CRC experiences slight growth, has room for more ministers

Statistics outlining membership within the Christian Reformed Church were released recently through the publication of the denomination's 1977 Yearbook. This is a summary of the Christian Reformed Churches within Canada.

Classis	Churches	Ministers	Vacanc.	Fam.	Members
Alberta N.	18	18	1	1701	8070
ALberta S.	17	15	3	1087	5205
Brit.Columbia	24	25	1	2176	10530
Minnesota N.	7	6	1	570	2825
Chatham	21	18	3	2275	10600
East.Canada	16	13	3	1057	5022
Hamilton	21	18	4	2663	12500
Huron	14	12	2	1404	6641
Quinte	11	11	1	1434	6868
Toronto	19	19	-	1868	8665
Totals	168	155	19	16235	76926

There are nine ministers, two seamen's chaplains, two jail chaplains, six student pastors, one hospital chaplain, nine home missionaries and some laymen involved in evangelism work. A few ministers also have a temporary leaves of absense for further theological training.

The statistics reveal an increase in membership of 1,265 persons or 451 families. There were 179 souls received through evangelism and 362 from other denominations for a total of 541. Some 333 left the denomination through elapsed membership, resignation, excommunication or erassure and 462 left to other denominations for a total of 795. There were 1447 baptisms and 170 deaths across Canada.

The total Christian Reformed population in North America is 288,024 in 706 churches and 76 unorganized projects of evangelism. There are 632 ministers serving the churches but the total, including those involved in world missions, home missions, retired and other church work is 1100 with 79 vacancies denomination wide. Enrollment at Calvin Seminary is more than 160.

Southern Africa situation crucial

by Rhoda Playfair
B.C. correspondent

"Under the Terrorism Act in South Africa, people can be held incommunicado for an indefinite period. Without a charge. Without a warran. for arrest. Black or white. I was fortunate — I was released after seventy-three days."

The speaker is Horst Klenschmidt, exiled member of the Christian Institute of Johannesburg. He is young, and white. He does not raise his voice. He states facts simply, with the urgent sense of one who understands that time is running out.

In Vancouver recently for a Southern Africa Conference, Mr. Kleinschmidt spoke of the situation in South Africa and of his work with the Christian Institute, an organization established in 1960 to work for "radical but non-violent change". That doesn't mean superficial "fiddling change", he explains. "Things like permitting blacks to sit on park benches. We're talking about inequalities that carry the seeds of serious racial war."

It is crucial, he points out, to talk of these things now, because more and more people are being detained. No one knows what happens. They simply disappear. No trial, no lawyer, no visits from one's family. No reading material other than the Bible because, the prisoner is informed. "This is a Christian country!"

Worse still, more and more people are being tortured during their imprisonment. A particularly frightening aspect of the torture is that it is administered solely for the purpose of terrorizing. Well-documented statements from young students who have been released tell of repeated brutal beatings and electric shock treatments, not in an effort to gain information but to so intimidate the victim that he will never again be politically active.

As rapid changes make clear that the questions to be reckoned with now

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NEXT WEEK
Christian evening courses

VIEWPOINT

Christian living

What do magazines tell us?

There are 20 or 30 magazines which stare at us each time we go shopping and those are the "better" ones among the hundreds which occupy the shelves from week to week.

Among them are the popular ones: Good Housekeeping, Chatelaine, Woman's Day, Cosmopolitan, Miss Chatelaine, Teen. You could undoubtedly add considerably to that list. They are all consumer magazines ... designed to attract the usual shopper, specifically women.

They are marketing masterpieces, attractively packaged, full of advertising and diced with often questionable reading material. Virtually each magazine contains at least one article dealing with the marriage state: Common law relationships, divorce, lovers. They arouse a general curiosity among prospective readers and usual offer sufficient bait to create one more sale.

Magazines, like television, penetrate our lives in very subtle yet effective ways. They sit around the house for all members to read and they simply radiate, in varying degrees, with what we often term "the world's view" of life and living.

Much of it is so obviously wrong that we often just throw the magazine away but some of it sneeks in in a subtle way: stories about pre-marital or extra-marital relationships make affairs seem not only appealing but also very "right" and normal.

Magazines often instill in us an excessive desire to want things. "Things" are important in the secular world, you see: A fashionable wardrobe, all sorts of beautifying lotions, a backyard swimming pool, household gadgetry.

It is becoming increasingly difficult to find good reading material, both in books as well as in magazines. But good material is available in book and magazine form.

Many parents, you among them, have often been faced with picking out magazines which reflect a non-humanistic attitude ... and that is no small task. What do you read? What do you allow your children to read? Do you simply throw your hands up in the air in dispair and read nothing?

An elderly gentleman recently told me that simply reading the Bible every day was enough. The rest of the material was garbage, he said. Perhaps he was right, yet we have a Christ-given responsibility to act and re-act responsibly within the world and that means that we must know what is going on around us.

There is the newspaper every day and there are newsmagazines like Time, Macleans and Newsweek which provide a great deal of insight into certain issues, again spiced with raw secularism.

If we need good reading material as a form of "informative entertaiment", then we should know just what we should and should not pick up. Such an undertaking should be a joint venture involving you as a reader. With more than 10,000 families as Reformed judges, it should be relatively simple to draw up a list of suitable reading material for us all to read.

Reader Response: Compile a list, even name one, of books and/or magazines which you think has good content and which you feel comfortable with and send it in to Calvinist Contact. Response to the proposed Christian TV Guide has been disappointing. Nobody responded. Drop us a line about that, too.

Keith Knight

BY KEITH KNIGHT

NEWS VIEWS

The return of the car

There was a lot of talk about energy conservation, about driving smaller cars, or better yet, walking. High unemployment meant less income, less money to spend on luxuries. All indications pointed to the death of the "big car". Detroit car manufacturers were already preparing for reams of orders for compact cars ... but those orders never came.

New car sales are expected to top the one million mark this year, the first time ever, and most of those cars are regular, big, gas-guzzling models. Why, even Prime Minister Trudeau has hauled his sports model Mercedes out of the family garage, the two-seater with the stick shift and a speedometer that registers 160 mph.

All that talk about energy conservation apparently hasn't helped. Increased prices of cars and the gasoline that runs through them have failed to deter prospective buyers from owning the impressive toys which cost at least $5,000.

Public transit systems across Canada are losing money miserable and economists simply explain it all away as being part of the Canadian lifecycle. One Detroit car manufacturer may have found the reason: governments are pressing these manufacturers to reduce the sizes of all cars and the consumers see this as their last chance to buy a big model before they disappear.

North American culture, perhaps unknowingly, centres around the automobile. It absorbs us, body and soul. The country, urban, suburban and rural, is locked into an automobile mentality. Life has become so accessible by the car, that it is hard to imagine life without one. It is used for work, church, recreation, everything.

The big car is back ... after a negligible absence.

The election.

Some readers have apparently misread the Newsviews of May 6/13 about the election in Ontario. They interpreted the last paragraph as meaning that I urge the people to vote for the Liberals or the NDP instead of the Conservatives. That was not said at all. I stated that financial aid for Christian schools has not come from the Conservatives but that some guarantees could possibly come from the Liberals or the NDP. "The time has come to ask all three parties to take their stand on Christian education." At no time did I take a stand on which party to vote for.

CALVINIST CONTACT

99 Niagara St., St.Catharines, Ont.L2R4L3
Phone [416]682-5614
Editor and Publisher
Keith Knight

Editorial Council:
Rev.J.Geuzebroek, president, Rev.J.Van Harmelen, secretary, Dr.R.Kooistra, Dr.L. Praamsma.

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BY DR.LOUIS PRAAMSMA

THE WORLD AROUND US

Christians in Africa[1]

This morning my wife and I read our after-breakfast meditation from the Daily Manna Calender. It was written by Rev. John De Vries from the World Home Bible League, and the following words stood out: "Few Christians realize what is going on. Take Africa, for instance. In 1900 there were only about 10 million Christians. By 1970 there were about 130 million Christians, and if the present church growth rate continues the Christian (evangelical) population of Africa will reach 39 million by the year 2000. That will mean that nearly one-half of this continent's people will be evangelical Christians."

These figures are very impressive, as much as those of Indonesia in which country of thousands of islands a phenomenal growth in church-membership took place since a communist effort to take over the government was frustrated.

God has given a very rich blessing and the words come to mind: "The ends of the earth shall hear and turn unto the Lord in fear; all kindreds of the earth shall own and worship Him as God alone."

Some questions rose in my heart, however, when I reconsidered the figures presented by Rev. De Vries. One is of minor importance and concerns the term "evangelical". I have the idea that among the African Christians are a good number of Roman Catholics and much has been said and can be said about the missionary methods of this church. I wouldn't doubt the fact that among the converts of this church are many real Christians but they can hardly be called "evangelicals".

Another question concerns the prognosis that about the year 2000 about one half of the population of Africa will be evangelical Christians. In my view it is not very advisable to make such a computerized forecast concerning trends in the kingdom of God, it is based on the expectation of mass-conversions to christianity. Conversions of masses have more than once occurred in the history of christianity, and they were not always profitable to the real spread of the gospel.

And who can deny that in this area is a real threat to the purity of the gospel in the present Africa situation?

In the May 2 issue of the U.S.News & World Report a map was printed of Africa in which the location and number of black Africa's Christians was indicated. According to the explanation added to that map more than 100 million in black Africa are Christian, but a note was added: "In many countries, persons listed as Christians also are animists, worshipping native gods as well."

In the same article I read something about the proliferation of breakaway churches, and some examples were given of them.

"One of the many breakaway churches — there are an estimated 4000 in South Africa alone — is the Holy Spirit Church of Zion with nearly 100,000 members throughout East Africa. They believe that Jesus was a black man, and beating drums and singing, they march to church in long robes and turbans — symbols of purity. Following beliefs partly based on old creeds, they abstain from eating meat on Fridays, as did Roman Catholics, and refuse at any time meat cooked on a Friday. Like Moslems, they practice polygamy. Celibacy is forbidden to their holy men.

"Alice Lenshina's followers in Zambia believe Christ was a black African who was 'stolen' by whites and converted into a white prophet. This believe is common among independent churches. Through faith healing, prophesy and adapting elements of African culture in their liturgy, they satisfy a need to worship God in a typically African manner."

A typically African manner!

I am fully aware of the fact that an American is an American and a European is a European and an African is an African and that missionaries should not try to create their converts after their own cultural image, that they even should urge the younger Christians to express themselves in their own language, in their own songs and style of worship.

But I am also fully aware of the fact that a Christian is a Christian; that there is only one Christian faith; that as soon as that Christian faith is mixed up with elements of pagan religions or nationalistic ideas, the result is a syncretism, a fusion of two things that do not belong together. Our missionaries have the tendency in our time to make themselves small, to disappear from the scene of the former colonial areas, and quite understandably so. They do not want to be identified with any idea of white supremacy. But this does not alter the fact that the recently converted Christians need sound leadership; not western leadership but unadulterated biblical leadership.

We should pray together, they with us, and we with them, that Christ will reign over them and us, by His Word and Spirit.

LETTERS

Christian Schools should be Reformed

Dear Sir:

You are to be complimented on the special "Christian education" issue of your magazine. It's good to know what's happening in this respect across the country.

The topic of Christian education raises some interesting and important questions. One of these was raised by Dr. Jack Fennema: "What kind of Christian school do we have? What kind do we desire to have? . . . What does it mean to have a covenantal school? What does the reformed faith have to say to Christian education?"

To me that is one of the most important questions facing our schools today: Do we want schools that are "generally evangelical" or do we want our schools to be Reformed schools? We're going to have to make up our minds about that.

I notice from the April 15 issue that we already have 'interdenominational' schools. We have them in B.C., too. Now it just depends what is meant by that. I am all in favor of accepting students from various "denominations" in our schools. Our schools are not only for our own children, but must be a blessing to the nation. Parents who desire a Christian education and are willing to pay the cost should be allowed to send their children to our schools. If that's what "interdenominational" means, fine.

However, if it means that our schools are based on a kind of "lowest-common-denominator" Christianity, then I demur. And that seems to be the intention in some cases. When I read of "widening narrow denominational walls"; that the constitution of such a school "must avoid the usage of denominational terminology"; that these schools are "distinctly Christian but not denominational", then I begin to wonder. Indeed, I begin to have some serious doubts about such a school. Is "Reformed" only a denominational label, something other than "distinctly Christian"? Then we better get rid of it right away, also with respect to our churches. However, if "Reformed" means Christianity come to its own, the best and richest expression of the Christian faith, then I want my children to have that in school, too, and not only in church.

I want the school to reinforce what I teach them at home and in the church. In no way do I want the former to contradict the latter. In other words, I want a Reformed school for my children. I want, in the words of Dr. Fennema, a "covenantal" school. And I want that clearly spelled out in the constitution. If that's "denominational terminology," so be it. It's also biblical.

Is it possible to leave important concepts like the covenant and kingdom outside the door of the classroom? If our children are not covenant children, what are they then? Objects of evangelism? And if the kingdom of God is not a present reality for which we must pray and work, for what purpose do we then establish Christian schools? Only as kind of a hotbed to protect them from the evil world "out there"?

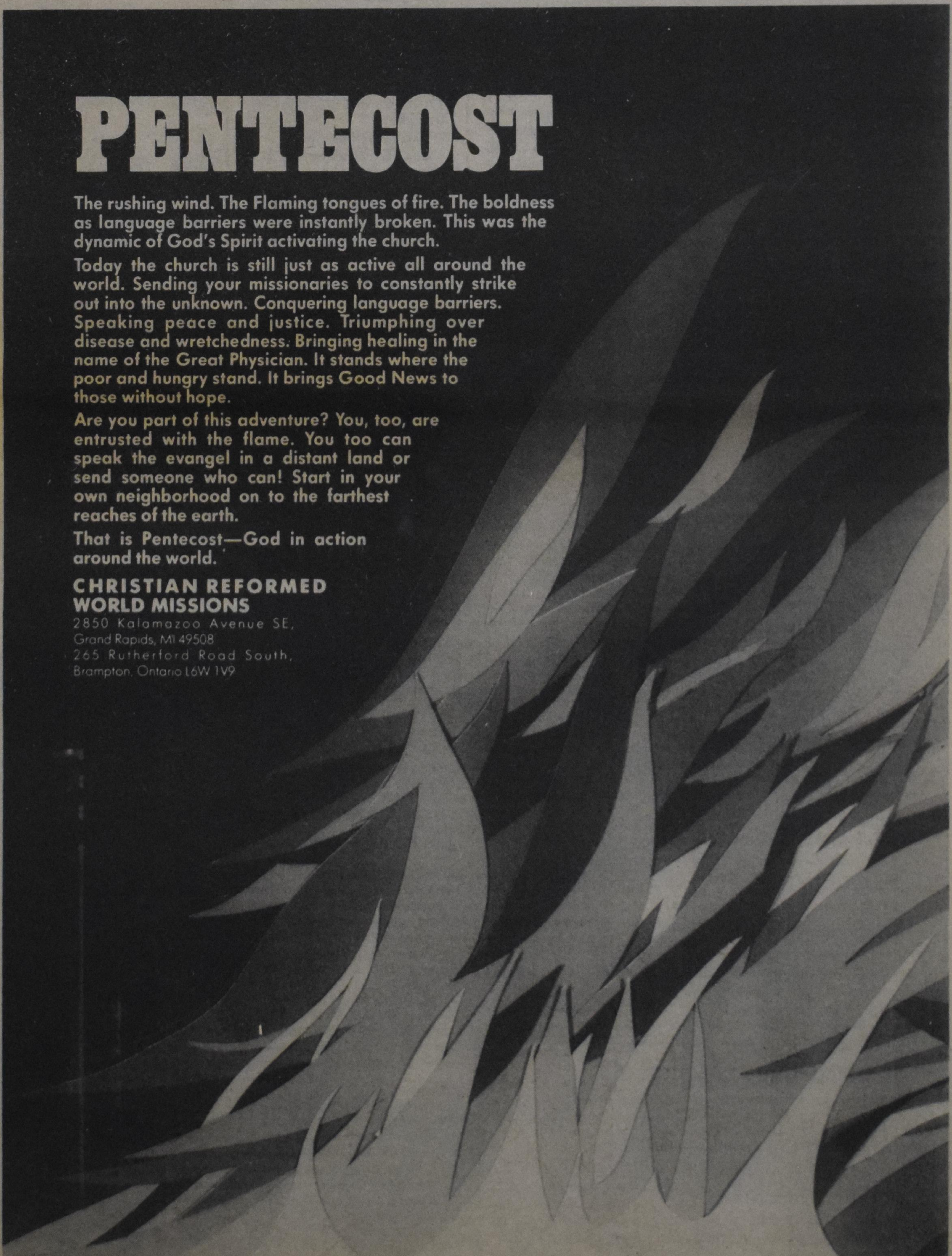
You see, just as there is no such thing as an "undenominational" church; just as there cannot be "no creed but Christ," so too, there cannot be a "distinctly Christian" school without spelling out clearly what that entails. And though schools are certainly not catechetical institutions, it would seem to me that our promise to "cause them to be instructed in the aforesaid doctrine" has some implications for our schools too.

To be clear about the matter, I am not advocating "church" schools. I think it's a pity and a shame that Christian Reformed, Canadian Reformed, Free Reformed and Netherlands Reformed Congregations cannot cooperate in the matter of Christian education. The same goes for the Presbyterian churches in the U.S. and Canada.

I don't want a parochial or church school, but I do want a Reformed school. And the constitution should spell that out clearly in educational language. And then anyone who wants to join on that basis should be welcome.

To accommodate such people, a form of dual membership should be possible, as has been implemented in some schools. Full voting membership for those who subscribe to the constitution, but nevertheless want their children enrolled. That is a good non-discriminatory way of dealing with the problem. That way the biblical, Reformed character of our schools will not be endangered, also if and when government aid becomes available.

J. Tuininga,
Smithers, B.C.



Southern Africa situation crucial

Continued from page 1

are. "Did you support inequality through your non-action?" or "Did you, as a Christian, see a role for helping?", many South African churches are finding themselves in crisis, Mr. Kleinschmidt reports.

While the Dutch Reformed Church, the largest denomination in South Africa (white, and Calvinist oriented) gives total allegiance to the government, the English-speaking multi-racial churches (Methodist, Anglican, Catholic and Presbyterian in order of size) are aware of the challenge. Verbally opposed to apartheid they are conscious of the call to match their words with actions.

"Many individual Christians understand and live for a just society, through their actions and lifestyles," Mr. Kleinschmidt says, "but the Church as an institution is far, far from being seen as one which black people see as relevant to their lives. The Church as a whole must change, from administering charity to dealing with the root causes of inequality."

"We only give tokens. And the blacks are not interested in tokens any more. The most important need we have as Christians is to know who we are of (not just for!!) the poor."

CHURCH NEWS

CHRISTIAN REFORMED

Christian Reformed

Called
- to Wyoming, Ont. Rev.Jelle Tuininga of Smithers, B.C.

Declined
- to Dunnville, Ont., Rev.Dick C. Los of Peterborough, Ont.

New Treasurer
Thunder Bay (Bethlehem), Ont. George Luyt, 2819 Redwood Ave. Thunder Bay, P7C 1Z1. Phone (807) 557-5559.

New Secr..tary deacons
Thunder Bay (Bethlehem), Ont. Hank Makkinga, R.R.11, John St. Thunder Bay, Phone (807) 935-2576

5th ANNUAL GRUNNIGER PICNIC
in Grand River conservation area, Rockwood, Ont.
Rockwood is situated on Highway 7, between Guelph and Acton — for Grunnigers and aangetrouwden we rented pavillion in case of rain. Saturday June 18, 1977. Come all!

COME GROW WITH US IN HOUSTON

Houston, a rapidly expanding rural town in beautiful B.C., will become an exciting place for people with the reformed vision, especially young families.
If you and your family are adventurous enough to be willing to make a fresh start and eager to make your church membership rich and meaningful, Houston may be just the place for you and your family.
We of the Houston CRC will welcome you and your family and help you to make our town your permanent home.*
If you are interested, we'd like you to contact us at the below address. Who knows you may wind up growing with us.

Houston Committee
Box 647, Houston, B.C.
V0J 1Z0

* Local Chr school available.

With thankfulness to the Lord.

First Christian Reformed Church

OF ST. THOMAS, ONTARIO hopes to celebrate its

25th Anniversary on June 11-12, 1977

SATURDAY, JUNE 11
10:00 a.m. - 4:00 p.m.: A picnic will be held at Waterworks Park.
8:00 p.m. : A musical variety program followed by a social hour will be held in the church.

SUNDAY, JUNE 12
10:00 a.m. and 7:00 p.m.: Anniversary services are planned with former pastors participating.

We extend a warm invitation to our friends and former members to join us for that weekend of praise and fellowship .

Special anniversary books will also be available.

For accomodations please write to : Mrs. John Eelkema, 126 Coulter Ave., St. Thomas, Ont. N5R 5A7.

Summer & Spice makes teaching nice.

Teachers join us from July 4 - 15; at Hamilton Elementary School for program studies and writing workshops at all levels and for all interests!

Contact N. Klein, Box 455, Waterdown, Ontario for more information!

Calendar of EVENTS

June 8	Dedication Concert at the Mt.Hamilton CRC, 8 p.m.
June 1	Hollandse Dag in Jarvis has been cancelled since there is an Holladse Dag in York on May 25
June 12	St.Thomas, Ont. CRC celebrates 25th anniversary with picnic and variety evening on June 11 and special church services on June 12
June 15	Hollandse Dag in Moorefield at 10 a.m.
Sept.10	Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC.
Sept.17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville

NEXT ISSUE OF CC

DATED	MAILED	AD DEADLINE
June 3	June 1	May 30
June 10	June 8	June 6
June 17	June 15	June 13

The Pembroke Christian Reformed Church

is in the process of building new worship facilities. While our new place of worship is under construction, we will be meeting in the Wesley United Church at the corner of Pembroke St. and William St. in Pembroke.

Time of services during the summer and fall months are as follows:

May 22 — June 19	9: 30 a.m. & 3:00 p.m.
June 26 — July 31	10:00 a.m. & 3:00 p.m.
Aug. 7 — Sept. 4	11:00 a.m. & 3:00 p.m.
Sept.11 and on	9.30 a.m. & 3:00 p.m.

Vacationers and visitors are most cordially invited to visit and worship with us.

Hollandse dag in Moorefield

We hopen de Hollandse dag te houden D.V. op Woensdag 15 juni a.s. in het nu vergrote gebouw, in het park te Moorefield.

Spreker Ds.J. VanHarmelen

Verder zang, muziek enz.
Aanvang 10 uur a.m.
Koffie vrij maar neem uw eigen lunch mee.

De Commissie

FROM COAST TO COAST

ALBERTA
Brooks - CKBR . . . . . 9:00 a.m. 1340
Edmonton - CHQT . . 8:30 a.m. 1110
Edson - CJYR . . . . . 10:00 a.m. 970
Ft.McMurray-CJOK 9:00 a.m. 1230
Peace River - CKYL . 7:00 p.m. 610
Taber - CKTA . . . . . . 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford - CFVR 11:30 a.m. 1240
Burns Lake - CFLD . . 9:15 a.m. 1400
Duncan - CKAY . . . . 7:30 p.m. 1500
Kamloops - CFFM-FM
(Sat) . . . . 10:00 p.m. 98.3
Langley - CJJC . . . . 10:05 p.m. 850
Osoyoos - CKOO . . . . 8:30 a.m. 1240
Penticton - CKOK . . . 8:30 a.m. 800
Smithers - CFBV . . . . 9:15 a.m. 1230
Summerland - CKSP 8:30 a.m. 1450
Vancouver - CJVB . . 9:00 a.m. 1470
Vernon - CJIB . . . . . 10:00 a.m. 940

MANITOBA
Altona - CFAM . . . . . 9:30 a.m. 950
Boissevain - CJRB . . 9:30 a.m. 1220
Steinbach - CHSM . . 9:30 a.m. 1250
Winnipeg - CKJS . . . 9:15 a.m. 810

SASKATCHEWAN
Estevan - CJSL (Mon.) 9:30 pm 1280
Regina - CKRM . . . 10:30 a.m. 980
Saskatoon - CFQC (Sat) 9:30 pm 600
Weyburn - CFSL (Mon) 9:30 pm 1190

ONTARIO
Brantford - CKPC . 10:00 p.m. 1380
Cornwall - CJSS . . . . 8:00 a.m. 1220
Ft.Frances - CFOB . 10:30 a.m. 800
Hamilton - CKOC . . . 7:00 a.m. 1150
Kapuskasing - CKAP9:00 a.m. 580
Kingston - CKLC . . . 8:30 a.m. 1380
Ottawa - CFGO . . . . . 8:30 a.m. 1440
Owen Sound - CFOS. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm. 1350
Sarnia - CHOK . . . . . 8:30 a.m. 1070
St.Catharines-CHSC 8:30 a.m. 1220
St.Thomas - CHLO . . 4:30 p.m. 1570
Stratford - CJCS . . . . 1:00 p.m. 1240
Thunder Bay - CFPA 9:30 a.m. 1230
Toronto - CHIN-FM . 8:00 a.m. 101
Toronto - CKFH . . . . 9:30 a.m. 1430

NOVA SCOTIA
Digby - CKDY . . . . . 5:00 p.m. 1420
Kentville - CKEN . . . 5:00 p.m. 1490
Middleton - CKAD . . 5:00 p.m. 1350
Nw.Glasgow-CKEC 7:30 a.m. 1320
Sydney - CJCB . . . . 10:15 a.m. 1270
Windsor - CFAB . . . . 5:00 p.m. 1450

QUEBEC
Montreal - CFCF . . . 9:30 p.m. 600

NEW BRUNSWICK
Fredericton - CFNB 10:30 a.m. 550
Newcastle - CFAN . . 9:30 a.m. 790

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML - Cornwall . . . 9:30 a.m. 1170
CFCL - Timmins . . . . 9:30 a.m. 620

QUEBEC
CHRS - Montreal . . . 8:00 a.m. 1090
CKLM - Montreal . . 9:15 a.m. 1570
CKCV - Quebec City 7:15 a.m. 1280
CHLN - Three Rivers 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

Foundation Day activities in Christian schools a success

by Fred Vander Velde

Executive Director, Canadian Christian Education Foundation.

For years the Christian Educational Foundation in the U.S. and, since February 20th, 1975, the Canadian Christian Education Foundation Inc. has a slogan: "Foundation Day Strengthens Christian Schools Through Christian Textbooks." All member NUCS Christian schools in Canada and in the U.S. are familiar with this historic slogan.

Many students, teachers, school boards, parents, and friends of christian education, have been waiting for the final results, on monies collected in each local Christian school in Canada by the students this year.

Foundation Day was designated on February 11 and was observed in most NUCS Christian schools in North America. Some schools, however, were forced because of inclement weather this past winter, to postpone Foundation Day. For example, in Clinton, Ontario, because of severe weather conditions during February they decided to hold Foundation Day, April 6th, 1977.

Some schools had Foundation Day activities spread over a week and planned and organized by very innovative Student Councils. Activities such as a penny race, a sponge throw (at the teachers), a pizza day, a hot dog day and even a student-teacher basketball game, raised well over $6,721.03. This is an increase of $958.26 compared to the 1976 figures.

The following schools in Canada faithfully participated:

Ontario	
Athens	$ 23.50
Aylmer-Immanuel	75.00
Barrie-Timothy	33.70
Belleville District	25.00
Bowmanville-Knox	400.00
Brampton-J.Knox	159.47
Brantford	42.36
Burlington-Trinity	350.00
Chatham-Calvin	153.47
Chatham & District High	96.51
Clinton	122.31
Drayton-Calvin	144.22
Dundas-Calvin	250.00
Dunnville-Parental	76.00
Fruitland-J.Knox	126.30
Georgetown	76.55
Guelph-J.Calvin	22.56
Hamilton-Calvin	131.62
Hamilton District High	79.49
Jarvis	177.55
Kingston	46.00
Kitchener-Laurentian	62.00
Listowel	35.40
London-Parental	22.00
Oshawa-Emmanuel	118.00
Ottawa Chr. School Assoc.	78.45
Sarnia	325.14
St. Thomas-Ebenezer	122.20
Strathroy-J.Calvin	134.74
Thunder Bay	116.35
Rexdale-Timothy	242.09
Woodbridge-Toronto High	18.37
Trenton	100.00
Wellandport-Calvinistic	220.00
Williamsburg-Timothy	65.00
Woodstock-J.Knox	85.00
Wyoming-J.Knox	41.48
Nova Scotia	
Kentville-Kings County	34.00
Manitoba	
Winnipeg-Calvin	65.00
Alberta	
Calgary	441.50
Edmonton-East	108.35
Edmonton-High	81.13
North Edmonton	94.73
West Edmonton	129.49
Lacombe	220.00
Lethbridge-Immanuel	204.86
Red Deer	49.00

God's precious children will need Christian learning materials not only this year, but in years to come, so that they may become mature Christians in the secular world.

British Columbia	
Abbotsford	270.85
Agassiz	46.95
Burnaby-J.Knox	293.37
Delta-Ladner	60.00
Houston	31.66
Maple Ridge-Haney Pitt	22.39
Surrey-Shannon Heights	30.70
Vancouver	31.13
Victoria-Saanich	108.09

As you can see, more than the majority of our Canadian Christian Schools participated during FOUNDATION DAY week.

The theme this year, "Lots of Plusses", refers specifically and primarily to the increasing number of curriculum materials, which are made possible through gifts to the Foundations. In a secondary way, the theme refers to other benefits of observing Foundation Day last February such as appreciating Christian education.

Both the U.S. Foundation and the Canadian Christian Education Foundation use these gifts along with other private donations, church offerings, etc. for the writing of new Christian learning materials which the National Union of Christian Schools publishes.

It may not be well known, but the fact is that about 20 students and teacher books and several audio-visual aids are prepared every year. A number of teacher institutes and workshops are also conducted.

As a funding organization for the member NUCS schools in Canada, we will continue to work and pray, soliciting funds from across Canada, so that we (CCEF) and (CSEF) may be able to continue to underwrite the on-going curriculum program.

This year, the Foundation is committed to underwrite $30,000 worth of curriculum projects and the U.S. Foundation is committed to underwrite well over $62,000.

Textbooks, Christian textbooks that open up our Father's world to him, and his classmates, are the reason for us being the underwriters. We believe so strongly in the need for sound, well-researched, professionally-produced and Christ-centred learning materials that it has become our full-time concern to "drum up" support throughout Canada to benefit NUCS schools.

We are grateful for the positive support shown towards the work and program of the CCEF by our students, teachers and parents alike across Canada. As one of the teachers wrote in his letter: "As the need for Christian education becomes more and more apparent to people so also the need for Christian curriculum material becomes more necessary. Our students enjoyed donating this money for this important cause and we all together, as a Christian School society, wish you God's blessing as you continue your work in curriculum development for the Christian schools." We are happy with this kind of support and tremendous response shown by teachers and students alike to see that they really had a part in giving of their time and effort for Foundation Day.

In order to accomplish this God given mandate effectively, we need tools for our Christian teachers in our schools, so that our children will be trained with a Christ-centred curriculum program. That is why we are so thankful and pleased that despite our weaknesses in our Christian schools, we still find a strong united emphasis on intellectual achievements and a better understanding for a sound, well-balanced curriculum program.

Despite the high cost involved, thanks to students, teachers, and parents for their generous support that the following books have been published by the NUCS:

Biblical Studies

4-6 "Revelation Response" — 2nd edition, student and teacher books new and revised.

"Biblical Perspectives" — a six book series on Christian ethics for high school students

Social Studies

"Confederation in Canada" — a Christian interpretation of the British North American Act.

"The Reformation" — another student book in the Christian Perspectives in History Series.

"Famous Persons in New France" — a reader for 5th graders especially in Canadian Christian schools. Trial edition.

"Difficult Journey" — a study book on the Native People of Western Canada, a counter part of "Three Indian Tribes of the Southwest". Trial edition.

Art

"Children's Art and the Christian Teacher" — revised with an appealing soft cover.

Music

"Hymn of the Month" — teaching materials to promote hymn singing in schools, homes, and churches. Instrumental scores available too.

"Folk Hymnal" — a popular book of songs selected through NUCS sponsored contest.

Language Arts

"Soundings" — a series of five thematically arranged literature books for grades 6-8. Usable for grades 5-9. Top-notch reader series with international scope.

Science and Technology

"Changing God's World" — grades 9-10. A student book on sensitive areas of Christian thought. Trial edition.

"Reading God's World" — a laboratory-centered science curriculum for grades 4-6. Many units in trial editions. Accent is on knowing creation.

"Using God's World" — several student books — units — for grades 4-6 with accent on the wise use of God's world. Also trial editions.

Needless to say this list is not exhaustive. For a complete list of publications, write us and see for yourself how your gift to both the CSEF and CCEF is working.

May God give us together the courage, and commitment to unitedly underwrite the ongoing Curriculum program as channeled through and approved by the National Union of Christian Schools board of directors for the benefit of all member schools. Through this kind of common committment, I am confident God will continue to bless our humble efforts.

As communities, or individuals, have we done our share in this part of God's kingdom for the sake of His precious children? We together with the Christian school teachers confess: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." (Ps. 111:10)

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Need for Chaplain aired within Canada

The Christian Reformed Church's Canadian Chaplaincy Committee has recently become member of the Ontario Interfaith Committee. The Interfaith Committee is the organization which is instrumental in the appointment of chaplains to government institutions. Through our membership in this committee we have become aware of the following opportunities for chaplain service in Ontario: Glendale Adult Training Centre - Protestant chaplain, Sprucedale Juvenile Training School in Hagersville - Protestant chaplain, Toronto Jail - Roman Catholic or Protestant chaplain and Penetanguishene Mental Health Centre - Ministry of Health.

Ministers who are interested in applying for these positions may direct inquiries to the secretary of the Committee Rev. Carl D.Tuyl, 238 Bessborough Drive, Toronto, M4G 3K3.

The Canadian Chaplaincy Committee is pursuing the goal of denominational representation in every provincial appointment organization.

With great pride and joy we may report that recently the Rev. J.Dijkstra, upon examination, was granted supervisory status, and also officially became a mental health chaplain a recognized title. The Rev. J.Dijkstra of Halifax is presently engaged in the education of prospective chaplains. He will begin to teach a new course in September of this year.

We also are grateful to report that the Rev. Sybert VanHouten of Orillia has obtained a fellowship which will allow him to prepare for chaplaincy service. The fellowship was made possible through cooperation between Pine Rest Christian Hospital and the denominational chaplaincy committee. Rev.Van Houten will begin his study in September at the Pine Rest Christian Hospital.

The Canadian Chaplaincy Committee recently conducted a survey among ministers in Canada concerning possible interest in chaplaincy service. We received a very good response. At the present time we are in the process of distributing informative material to all who asked for more information. We wish to thank all ministers for their response to the questionnaire.

We foresee in the future a more meaningful participation of our denomination in the chaplaincy work in Canada. We are encouraging consistories and ministers to consider this opportunity for service.

For the Canadian Chaplaincy Committee, secretary,
Rev.Carl.D. Tuyl

by Rev.Ralph Heynen

PASTORAL COUNSELLING

Should we send our children to nursery school?

Your friends and family may tell you that it isn't necessary to send your child to nursery school. They may remind you that there are other children in the neighborhood with whom your child can play. They may make you feel guilty as a mother for even suggesting that your child needs nursery school. You know that you can use the extra hours each day that your child would spend in a nursery school but that's hardly a good reason for sending a child there.

There are certain advantages to nursery schools. In such a setting your child faces the challenge of standing up for his own rights as a member of a group. He could be helped to express his feelings without hurting other children. A nursery school teacher would be there to protect him and the other children from too much agressiveness. There is supervision and direction of his play which would assure that he gets the maximum benefit from the interaction that he has with other children. A child also develops a sense of autonomy within a group of his own age and this is of real value to the three- to five-year-old child. It is then that your child is ready to get a sense of himself as different from others. He is ready to develop his own powers and strengths as well as his own limitations. He needs to develop responsibility for himself so that he can go on to the next stage of development. A child develops a certain amount of self-image at that time and it is good that he develops a healthy image for himself.

Also, a nursery school supplies a wide variety of equipment and materials. It would be unusual for a family to provide the kind of equipment, the kind of materials and supplies that they have in a good nursery program. These range all the way from areas for building, climbing or digging, or to other areas for quiet time play. You could hardly provide all these things at home and it wouldn't be wise either. The child takes initiative in his projects and it would surprise the parents if they could see him working with the materials that they have in these nursery schools. The youngster who is at home is liable to follow his mother around and say, "What can I do now, mommy?" In a pre-school program the center of interest is that he finds things to do for himself and he is guided in making choices.

There is a certain amount of intellectual development in the pre-school program. Youngsters learn to identify letters and numbers which they use in everyday life. Many of the three to five year olds spontaneously begin to print their names or point out letters in words that they know. Some children have taught themselves to read before they got into the first grade. This is something that can be helped in a nursery school even though this is not the primary purpose of a nursery school.

A good pre-school provides a variety of opportunities without pressuring a child to take this or that. It is agreed that getting children ready to read, developing interest in pets, or talking about pictures and stories; all of these are an important function in the development of a child. Then also many children need help in their speech and language and this grows far more rapidly if they are in with a group of their peers. You may have noticed that in a single child family, the child often has a problem learning to talk or to use a wide range of words. The only way that they learn this is from the mother and father, but here they learn from their peers.

Skilled pre-school teachers will help a child to make the most of this particular period of life. Teachers of young children who are especially trained in this area, and there are a number of teachers who are taking up nursery school training, know how to supervise a child's play so that he can develop his own sense of making choices, of doing it his own way and yet to guide him. They will protect the child, they're able to encourage the quiet youngster, they're able to curb those who are boisterous and aggressive. They know how to pace young children's activity so that they don't get too tired. There's usually a warm spirit there and yet there is something firm because it sets limits for the child. When you have a skilled teacher like this, you will find that children carry these same things with them into the home.

There's an authority on early childhood who says that the experience in pre-school is so important that he would borrow money if necessary to send him child to nursery school. He reminds parents that they think nothing of providing the tuition of the college education, yet in these formative years — these early years of life, it is even more important. When your child gets a good start in personality development during these first five years of life, he has a solid foundation to build on. There are also needs for those who have been somewhat disadvantaged.

Many youngsters from deprived neighborhoods have not learned to talk well and they have learned a great deal in these pre-school settings in nursery schools. This may be one of the reasons why there has been such a vast proliferation of these schools with all kinds of fancy names and all kinds of equipment and various kinds of buildings supervised by the government to take care that they don't receive training in places that are not safe for children.

THOUGHT FOR THE WEEK: Poverty is no virtue, neither is wealth. It all depends upon our attitude toward the material world. Money can hide the face of God, but we can also use it as a means to serve Him. It all depends on how we use what God has given us.

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Anne Hutten

Electricity rates have been hiked again for Nova Scotians — at a staggering increase of 47.2%, and retroactive to the first of March. Ouch! Complaints are flying thick and fast, with the government having to shoulder most of the blame.

In practical terms, try to imagine a farmer who produces almost 100,000 hogs for market each year. (I recently interviewed a man.) Before the price jump, his bi-monthly power bill was $2200. He's now dreading the next one, which should run at least a thousand dollars higher. For that, he'll have to increase efficiency somehow, a difficult goal in an already highly mechanized operation.

The government, of course, has discovered a way of not letting it hurt quite so much. The public will be getting bills every month, instead of every other month. That way the total won't seem so bad. Or will it?

***

Any of you who are planning a trip to our province this summer will surely enter some of the many tourist shops. One big item is the homemade quilt. These quilts may take up to four or five weeks to make. At the tourist shops, they're priced around $100 and up, which is a fantastic bargain, considering the labor involved.

One of my neighbors still takes orders for such labors of love, at only $60. No, don't flood me with orders. Just keep in mind that you may wish to search out a Bluenose friend if you intend to buy one of these masterpieces. And those of you who visit me will be allowed to dream blissfully under my favorite Colonial Lady quilt on the guest bed.

***

In the Atlantic Provinces, too, the outlook for student employment this summer seems grim. According to recent reports, those who graduate in science and education will face the tightest job markets. Most science graduates look to government for jobs, but with current budget restrictions there will be few new openings. Teacher cutbacks began a year ago, while the province still turns out the same number of graduates. Some classes are being eliminated; the only positions created will result from retirement or leaves of absence. In rural areas the picture is somewhat brighter than in urban areas such as Halifax.

***

In April, a French Concorde en route to Washington was forced to land at Halifax due to the failure of one engine. Another of the large needlenosed planes was then brought in from Paris to rescue the stranded passengers and fly them to their destination. Two days later, its engine repaired, the first Concorde returned to France.

The episode, which received wide coverage in the news media, proved the suitability of Halifax's airport for the landing and takeoff of the supersonic transports. There was no difficulty whatsoever, with a couple thousand feet to spare on the 8800 foot runway. An editorial has already welcomed Concordes as part of the province's future.

Now for the anti-demonstrations to begin.

***

Spent a morning in Magistrate's Court recently. A young man was being tried for several break and entry charges. During the last months our minister has been working steadily with this boy, and it seems that he is now ready to change his life. He professes a new faith in God, and a willingness to lead a productive life after serving his sentence.

Upon hearing Rev. Kuperus give a character witness, reactions of some spectators was less than enthused.

"Bible lessons! This is a new one!" was the whispered remark of one cynical cop to another. The crown prosecutor also expressed strong reservations as to any conversion. In his candid opinion, the accused was simply using Bible study as a means to gain sympathy, and thus a lighter sentence.

The judge seemed more favorably inclined, as he handed out the absolute minimum sentence. Possibly he knows that people CAN change, and that with God there IS forgiveness.

The convict was sent to a penitentiary quite far from here. He has asked for letters from members of the church, and is looking into possibilities of vocational training while in the pen.

***

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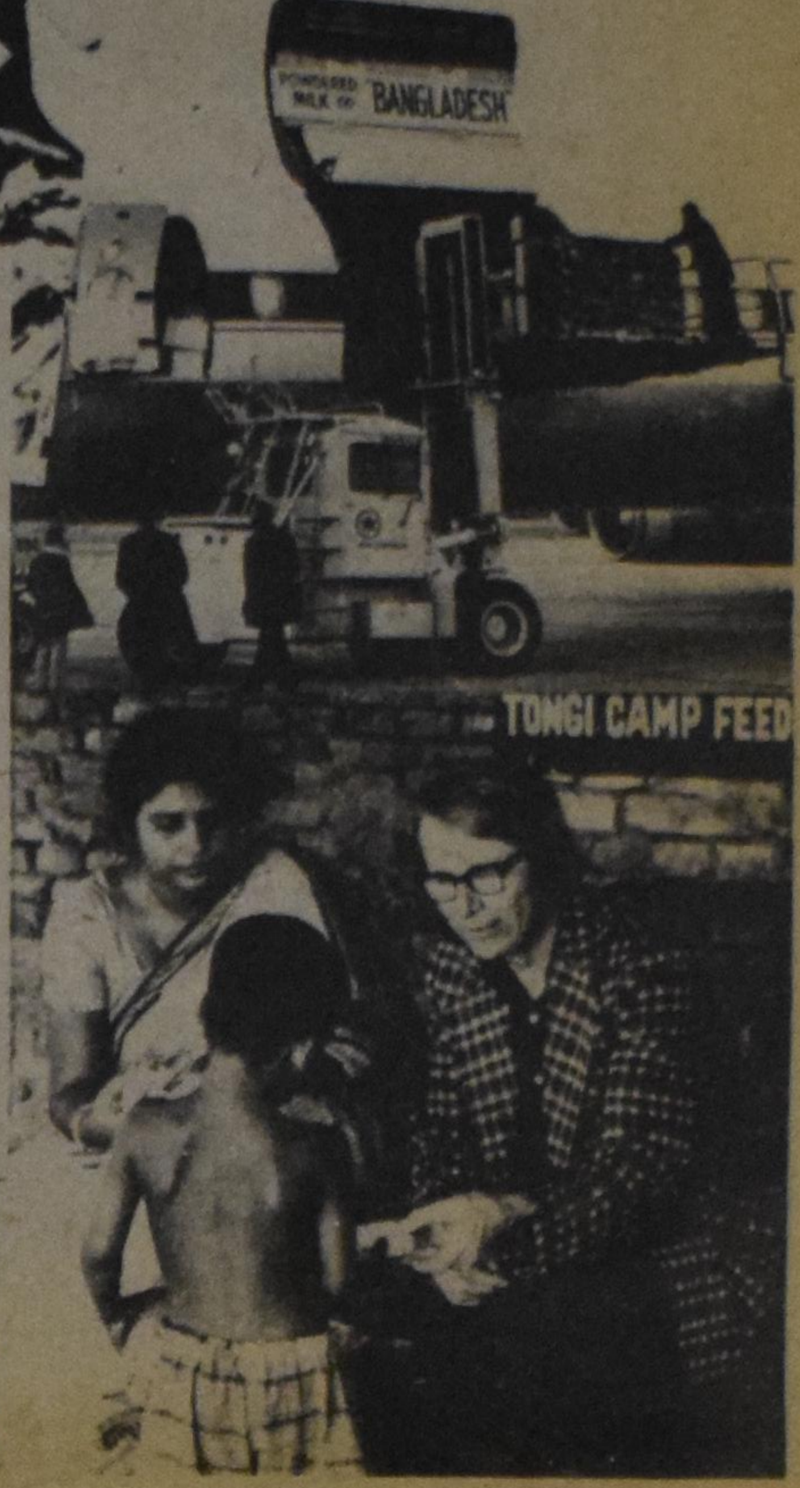

1 Development Assistance...

helping people help themselves, mainly through the use of small-scale technology utilizing renewable energy sources. "Providing a goal rather than dole...a **hand up** rather than a **hand-out.**"

2 Relief Aid...

moving swiftly when disaster strikes. This involves the stockpiling of massive amounts of food in strategic areas worldwide for instant use...and also pre-crisis negotiations in the developing countries, helping them with plans to combat emergencies.

3 Education...

training and teaching the less fortunate...to help them attain higher health and sanitation standards and the skills of being self sufficient...plus providing information to Canadians about the needs of the developing nations, via publications, films, A/V presentations, Radio and Television.

A RESPONSE OF LOVE

During its short history, Food for the Hungry has played a major role in relief efforts in Bangladesh, Nicaragua, the drought/famine zones in Africa, Honduras, Guatemala and in La Paz, Baja, California, Mexico.

It has majored in an immediate response of love and helpfulness in these disaster situations, providing help on a person-to-person basis.

Also, Food for the Hungry has given major assistance to areas of "chronic disaster" such as India and Haiti.

Since its founding in 1971, Food for the Hungry has provided over seven million dollars in the form of food or funds to help needy people around the world.

HELP PLUS HOPE...

While Food for the Hungry gives relief assistance without apology in the disaster areas, it is also concerned about **helping people help themselves.**

Food for the Hungry is committed to a development concept of appropriate technology utilizing renewable energy sources.

In particular, it feels that the real hope for the hungry nations lies in the effective utilization of the basics with which God has endowed Planet Earth: the sun, the wind, the rain, the earth itself, even the waste matter in the wonderful cycle of life. In practical terms, this involves the use of solar cookers and dryers, windmills for low-cost alternative energy, earth-filled dams and similar tools and techniques which can be made inexpensively and from local materials in the developing nations.

The task of paying a minister

by N.D.J. Hogeveen

The harvest is plentiful, the labourers are few. Go your way: behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals, and salute no one on the road, whatever house you enter, first say, 'Peace be to this house! And if a son of peace is there, your peace shall rest upon him, but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages. Paul writes in Corinthians 9, verses 4, 11: If we have sown spiritual good amoung you, is it too much if we reap your material benefits?

How well do we provide material benefits to those who sow spiritual good among us? How do we establish how well is well? A touchy subject, possibly, but not necessarily so. First of all the synods of most denominations have established a basic starting salary or a minimum wage guide line. And so it should be. A man engaged in spiritual matters should preferably not be burdened with money matters. However, when getting down to basics, that minimum might not be comfortable for some, depending on circumstances. What "facts" are or should be used to increase the comfort zone.

Here are some of the "facts" used: He studied for 7 years! Cost of living has increased. His son, daughter, goes to college. I make as much as he does and he is a minister. I know someone who makes more than he does. Other congregations pay more than we do.

None of these are good - our quaint and antiquated custom of burying the various aspects of the minister's salary in different parts of the general budget are partially to blame for these type of comments. Although not intended it is a slightly less than honest way of reporting,so very few people including the Minister himself know the salary and benefits in real terms. Unfortunately this misinterpretation of the figures often creates dissatisfaction on both sides: The feeling of being underpaid and taken for granted on the minister's part and embarrassement by some of the congregants, who feel the salary is too low. Comparing the minister's basic salary with other professions gross salary is like comparing apples and oranges. To get the proper picture, group all the benefits together and then compare your minister's salary in relation to other professions.

The following are a few examples of a recent study of ministers salaries in churches of various denominations: In order not to be accused of exaggeration we have allowed only $3,600 per year for the manse or parsonage where these were supplied by the congregation. Today that figure does not even cover the interest on an average 3 bedroom home. Taxes and upkeep are also not included. However, we did include car allowance. The average city dweller drives as much as 10,000 miles a year back and forth to work and church activities without a car allowance. We think the miles over and above that are in most cases negligable.

a. First example: a family with 2 children,

The minister looks after a congregation with 500 paying members, has a full time secretary.

Basic salary	$15,000
Education, car & book allowance	2,300
Home & pension fund	5,089
Tax benefit	2,670
Total gross income	$25,059

To keep it brief we have left out the details of over basic. On the following examples note that a low basic salary does not necessarily give you a low gross salary. For example item c includes generous children's allowance book allowance, etc. making it a much higher gross as, for example, item d where the minister looks after his own house, etc.

b. Basic	$12,500
over basic incl. tax benefit	10,550
	$23,050
c. Basic	$12,600
over basic incl. tax benefit	16,045
	$28,645
d. Basic	$18,000
over basic incl. tax benefit	5,990
	$23,990

Continued on page 9

Church Page

Pastoral Pondering

Wedding guidelines

At times it almost seems that we, as Reformed Christians, don't quite know how to behave in a Christian manner. I'm thinking now in particular about our partying at wedding, birthday, anniversary, and year-end celebrations, and about our talent and variety evenings. We seek to exalt and proclaim the lordship of Jesus Christ always and everywhere. But often we don't seem to realize or are insensitive to what that also means and implies for our social occasions.

Our wedding celebrations often start with prayer and a few Christian songs. And that is fine; that is as it should be. But then it doesn't take long before the spoons are banged on the table, time and time again, to make the groom and bride display their ability to kiss. And I suppose that in itself there is nothing wrong with that, although I personally have no use for the custom. But it often seems to be the transition to some slightly off-colour jokes. Next, the MC will invite anyone to entertain (which is a very dangerous business for then no one knows anymore what is coming), and the celebrations are then at times concluded with dancing. Really, then there isn't all that much difference between such a supposedly Christian feast and a worldly wedding celebration. A prayer and a sprinkling of Christian songs does not make things right, just like a prayer and some Bible reading does not necessarily make a school a Christian school. A good celebration takes a lot of preparation, and requires that we are sensitive to the will of the Lord.

Some of our birthday parties don't fare all that much better. Many seem to be able to have a good time and carry on a conversation only if and when the liquor flows freely. And what kind of conversation! It is often rather hollow and empty. And is that because our lives are not filled with the Lord? I have been told, several years ago already, about a young people's group celebrating their Christmas program with a banquet and movie of Oliver and Hardy inbetween some Christmas carols. Now, I'm not knocking the movie as such, but it doesn't do much for focussing on the central message of Christmas. And I'm afraid that our year-end celebrations often darken our vision on the abiding faithfulness of God, and fill us with a measure of shame and guilt when we think back on them.

What is then our norm? The answer might sound rather simplistic to some, perhaps. But I am convinced that it is still the only answer. It comes in the form of a question: Would you do and say the same things again if Christ were physically present in the room? And His presence is very real — through His Spirit and His Word He seeks to control and direct our lives.

The question is, How real is God to us? Often He seems to be not much more than a paper God whom we know from the paper of the Bible and confess on the paper on which our confessions are written. But He is not the living, personal God who sees us and is hurt and grieved when we don't carry on, don't celebrate as His children who are sensitive to His will.

I suggest that also in our partying and celebrating we must seek to build up one another. Wholesome conversation, singing, good clean entertainment, stimulating and amusing stories and skits can do that. But that requires a finely honed sensitivity to the will of the Lord. And we can sharpen that sensitivity by listening even more closely to the Word of God which alone is able to make us wise unto salvation and to the demonstration of that salvation, that renewal which must be evident also in our parties and celebrations.

Rev. Henry Eshuis
(in LINK)

Press Parade

Technology And The Christian

FROM LONDON

During the last half century, people in the western world have witnessed an enormous advance in the practical application of scientific discoveries. These practical applications cover almost every aspect of human existence ranging from the food we eat, the cars we drive, the communications we receive, the appliances we use and the medication we take. Most of these technological innovations have been a boon to mankind. Technology has enriched our lives, reduced the drudgery of physical labour and has helped to heighten our ability to appreciate all that is good in the creation.

However, the development to create and produce ever newer and more complicated things, showing how man is increasingly able to control nature and subdue the environment, has deeply affected our lifestyles, although not always in a positive way. Consider, for example, man's increasing detachment from his work. He has become a manager-specialist tending the complex technological apparatus. The need for specialists and technicians has alienated man from wholeness in his work:

— Man has more leisure time than ever before and yet is busier than ever before. Affluence and effective advertising has made us consumers afraid that unless we try ev ery new gadget and are in on ever new activities we will miss out on something. We have become restless.

— Man, because he is so busy and always in motion, no longer has time for meaningful interaction in the family. He has developed a superficial relationship with the Lord. He has no time for involvement in church activities. He does not keep up with cultural and political development.

— Because he is so busy and concerned with self, man has little sensitivity for his fellow man. He is incapable or unwilling to deal with the problems of an emerging "third" world. He does not want to get involved with matters of social justice.

In short the blessings of technology seem to have incapacitated many of us. As teachers in a christian secondary school, who are called to lead students to meaningful christian discipleship, these, developments are of deep concern. As we daily try to sensitize the students to their calling and how to take up their calling in society we pray for your help. Help our children to see and experience a christian lifestyle that is full-orbed and other-centred. God gives all of us many opportunities. Let us seize these opportunities with both hands and not be amiss in our responsibility.

The Principal (W. Drost)

The task of paying a minister

Continued from page 8

e. 2nd minister in same congregation	
as d. - Basic	$15,600
over basic	4,495
	$20,045

Also it should be noted that where a parsonage or manse is supplied (example a & c) other benefits are usually added and buried under maintenance, e.g. new rugs, drapes, etc. These benefits are also not included in above. But, as you can see these added benefits, plus higher cost of housing in your area, could add a considerable amount. In some cases the added benefits, such as book allowance, utilities, car allowance, study allowance, child allowance, pension, etc. even outstrip the basic salary.

Although it may still be advantageous to list all items separatly for tax purposes they should be grouped so that minister and congregation have a clear oversight. Only then can the proper rationale be applied and the question asked "Is the combined total enough to take the money worries away from the minister?" Some churches claim to pay the congregational average but with added benefits here and there that usually is considerably higher.

All the examples shown here are well above the average urban families income according to statistics Canada. Many ministers make more than those shown in the example above. "On the other hand, in our survey some ministers made the average and some ministers well below average needing a 2nd job to support their family.

Be warned though that when comparing salaries, statistics are not very reliable and should not be depended upon. The following example of averaging speaks for itself: Put a man with his feet in the fire and his head in an ice bucket and statistically speaking on the average he should feel pretty good. Another example of averaging: some doctors earn half a million dollars a year and some doctors barely earn the minimum wage, still making them on the average the highest paid group.

Pay your minister, pay him well within reason, but be sure all facts are at hand. When a minister is over paid, other charities suffer: when underpaid your minister and the congregation suffers. I think the points to consider are: size of congregation, performance of the minister, number of years of service, cost of living in your particular area, average income of congregation.

When calling a minister who is more interested in the dollar figure than the needs of the congregation, be wary. However be sure that a minister who strictly considers the needs of the congregation is properly provided for, too often has a wife who has the biggest struggle to make the family budget stretch. If a congregation is rational and fair there should never be a reason for a drastic increase when calling a new minister. If that does happen either the new minister is being bought or the previous minister was underpaid.

Both cases should be avoided. Do not forget the consistory is the direct employer of the minister, not the other way around and as such there should be no embarrassment when discussing a minister's remuneration. Although I know some ministers who rather not give their "employers" (consistory and congregation) the privacy of discussing the pros and cons of increasing or for that matter decreasing their salary, I know of no company in Canada where the salary review is completely done in the presence of the employee.

If your minister feels this way , it is the vice-president's duty to ask the minister to excuse himself for the duration of the discussion. Voting should be done by closed ballot, but like with any other profession the minister should have the opportunity if he so wishes to express his views on the matter.

Many ministers work very hard and there is no reason why they should not be generously compensated for the extra effort. Often we do not like the union's idea of paying every employee the same wage regardless of how hard a person works. But they will pay their minister without considering the amount of work he does or does not do.

De wereld verzaken

Wij kennen deze uitdrukking nog wel uit het doopsformulier. Vroeger stond er: de wereld verlaten. Bij een herziening van de formulieren is dat woord echter gewijzigd in verzaken. Deze uitdrukking komt ook voor in het belijdenis formulier. De uitdrukking "de wereld verlaten" werd veranderd in "de wereld verzaken" in aansluiting aan de uitdrukking van Paulus in zijn brief aan Titus: "de goddeloosheid en wereldsee begeerten verzakende." Wij behoeven de wereld niet te verlaten, wij moeten de wereld niet uit gaan, maar wij moeten de wereld wel verzaken, verloochenen.

Verzaken is: ontrouw worden, zich afkeren van, afvallig worden van, niet langer aanhangen. Er is ook een oude Nederlandse uitdrukking: wij moeten aan de zonde verzaken, dat wil zeggen: wij moeten de gelegenheid tot zonde mijden. In elk geval weet ieder nu wel wat met verzaken bedoeld wordt.

Er moet scheiding zijn tussen ons en de wereld. Die twee behoren bij elkaar. Dat zegt de doop heel duidelijk. De doop trekt een scheiding tussen de Israelieten en de Egyptenaren! Gods kinderen en de wereld zijn twee!

Maar wat is dan toch de wereld? Wij moeten dat begrip wel goed kennen. Het komt zo vaak in de Bijbel voor. En we hebben het zo dikwijls over de wereld. Willen we dit woord juist verstaan dan moeten we luisteren naar Johannes, die in zijn brieven waarschuwt als hij zegt: hebt de wereld niet lief, en hetgeen in de wereld is. Indien iemand de wereld liefheeft, de liefde van de Vader is niet in hem. (1 John. 2:15) Wij mogen de wereld niet liefhebben, er niet met ons hart aan hangen.

Met wereld wordt dan bedoeld heel het leven en alles wat er in is, dat bezeten wordt en geleefd wordt zonder Jezus Christus. De wereld, dat is heel het leven dat geleefd wordt, publiek of clandestien, zonder de Heer Jezus te erkennen als de Heer van dat leven, zonder te luisteren naar Zijn wil. Wereldse mensen zijn dan ook mensen die zo leven, ze gaan op in de dingen van beneden, ze houden helemaal geen rekening met de Heer van het leven, de Heer van het gezin, het huwelijk, het werk, de ontspanning, enz., enz.

Johannes bedoelt te zeggen: wereldgezind is ieder die zijn leven of een gedeelte daarvan onttrekt aan de heerschappij van Christus. "Wereld" is in de Bijbel de samenvatting van een leven dat uitsluitend gericht is op wat je zien en horen, voelen en genieten kunt, zonder meer. Het is een horizontaal leven. En dat moet verzaakt worden.

Men moet zich van een horizontaal leven afwenden. Dat moet men prijsgeven. Dat moet men niet langer aanhangen. Dat kan alleen plaats vinden door een verticaal leven. Een leven waarin het contact met omhoog permanent is. Alles wat we hier op aarde leven en beleven moet geleefd en beleefd worden in gemeenschap met de Heer Jezus Christus. Zulk leven en beleven heeft waarde en is gelukkig. Zo'n horizontaal leven staat tegenover zo'n verticaal leven als duisternis tegenover licht.

Hebben wij door de zonde God en het paradijs verlaten, nu moeten wij door Gods Geest de wereld die in het boze ligt "verlaten". Niet door doperse mijding, maar door gemeenschap met Christus. Geen wereldmijding maar wereldwijding. "In" de wereld, maar niet "van" de wereld!

J.VanHarmelen

Begint u doof te worden?

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Feike Asma
1927—1977
50 jaar organist

door E. Zwart

Op 27 mei 1977 is Feike Asma vijftig jaar organist. Kerk en concertorganist. In al die jaren heeft hij duizenden

Feike Asma

keren de gemeente begeleid en, met een gemiddelde van twee honderd concerten per jaar, ook duizenden concerten gegeven in tallozen kerken in Zuid Afrika, in Duitsland, in Frankrijk, in Canada, in de Verenigde Staten en natuurlijk in Nederland. Daarnaast wordt er altijd gewerkt aan gramofoonplaten en opnamen voor de radio programmas. Wat is Feike Asma's geheim?

Iemand zei eens: "Feike Asma kan in de "huid" van een componist kruipen". Vooral in de koraalbewerkingen, of deze nu van Jan Zwart of Feike Asma of door Max Reger gecomponeerd zijn, in elk van deze koraalvoorspelen geeft Feike Asma niet alleen een verklanking van het notenbeeld, maar bovenal het gevoelig orgelspel komt naar voren, waarin de concertbezoekers hun christelijk geloof bevestigd vinden.

Gedurende de maanden october en november 1977 hoopt Feike Asma een jubileum tour te maken door Canada en de Verenigde Staten.

Advertentie

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Deze modellen zijn gratis! Daarom raden we u aan er nu een aan te vragen. We herhalen nog eens: er zijn geen kosten aan verbonden en ook geen verplichtingen.
Duizend zijn al verzonden, schrijf daarom vandaag nog naar Dep. 4083, Beltone Electronics of Canada Ltd., P.O.Box 647, Montreal, P.Q.

Tsjechische communist keurt

(Overgenomen uit Kerknieuws van 25 maart.)

Charta-77: Regime drijft Christenen en marxisten naar elkaar toe.

Charta-77, het manifest, waarmee ongeveer 300 Tsjechen van allerlei levensovertuiging het jaar 1977 "inluiden", het Tsjechoslowakije weer sterk in de belangstelling gebracht. In dit manifest protesteren Christenen en Marxisten er samen tegen dat hun regering met de mensenrechten spot en de overeenkomst van Helsinki voortdurend schendt.

Als men vraagt hoe er zo'n samenwerking tussen marxisten en Christenen kon ontstaan, dan moet het antwoord zijn, dat het huidige regime zelf deze groepen naar elkaar heeft toegedreven.

Dezelfde discriminatie

Men zal zich herinneren, dat de Praagse lente van 1968, waarin een communistische regering met Dubcek aan het hoofd het communisme "een menselijk gezicht" probeerde te geven, onverhoeds werd opgevolgd door een Moskouse winter. Dubcek en zijn aanhangers werden door een nieuwe regime onder Husak uit de partij en uit hun functies gezet. Dubcek-gezinde communisten kwamen niet meer voor betere betrekkingen in aanmerking, hun kinderen kregen geen toegang meer tot de universiteit en vaak ook niet tot een middelbare school kortom ze werden gediscrimineerd. Daarom kwamen ze in één hoek te zitten met de Christenen, die onder dezelfde discriminatie leden.

Vrijheid niet gegarandeerd.

Kort voor de publicatie van Charta-77 schreef een van deze Dubcek-aanhangers, zelf nog in Praag levend, een lang hoofdartikel in het Tsjechische emigrantenblad Listy over de kerkvervolging in zijn land. Het draagt als titel: Samen in het kamp der uitgestotenen', waarmee de schrijver bedoelt dat hij en zijn geestverwanten samen met de Christenen tot de uitgestotenen behoren. Hij constateert dat de grondwetsartikelen, waarin aan alle burgers vrijheid van meningsuiting op alle gebieden van het openbare leven, met name vrijheid van het woord en de drukpers en vrijheid van geloof gegarandeerd wordt, niet worden nageleefd ten aanzien

Vervolg op pagina 11

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kerkvervolging af

van de onlangs ten val gebrachte machts-elite (d.w.z. de Dubcek-regering) die in hun politieke plannen afweken (nl. van de officiele, door Moskou voorgeschreven lijn) en ten aanzien van de voorgeschreven wereldbeschouwing (d.w.z. het atheisme en het wetenschappelijk materialisme), namelijk ten aanzien van de gelovigen'.

Tot hoever?

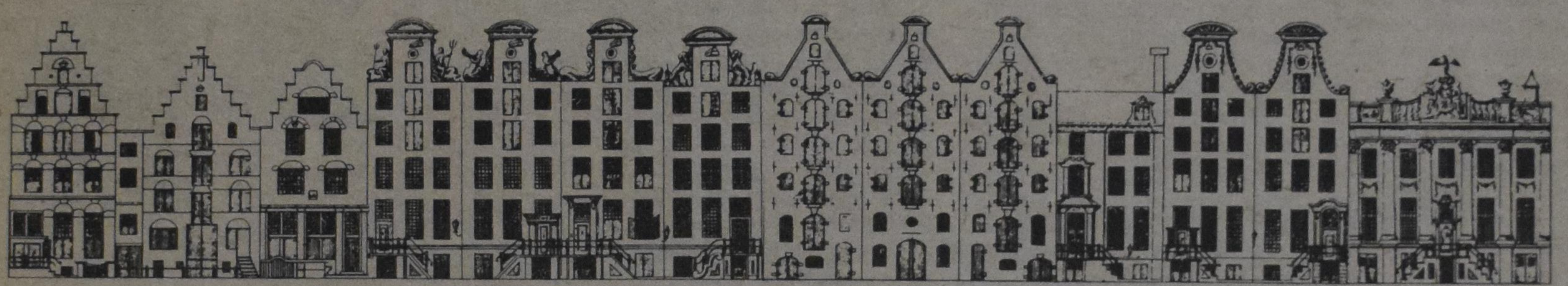
De schrijver is van mening dat een van de eerste plichten van communisten en socialisten is, voor alle burgers maximale vrijheid van meningsuiting en van geloof te verzekeren.

Hij achtte het daarom van belang de tegenwoordige situatie van de kerken te leren kennen en ook het publiek in het bu itenland ervan op de hoogte te stellen, niet om de onsocialistische houding van het Husakregime aan te tonen maar ook om te zien of er geen mogelijkheden waren voor een 'oecumenische' oppositie in Tsjechoslowakije d.w.z. een oppositie waarin Dubcek-communisten en Christenen verenigd waren.

Hij zocht dus contact met protestantse predikanten en ontdekte dat beide groepen niet alleen de armoede gemeenschappelijk hadden, maar ook het probleem hoever je kunt gaan met je zwijgend schikken naar de regering zonder je geweten geweld aan te doen.

Het is bizonder interessant te lezen hoe deze Tsjechische communist dan alle onwettige maatregelen, waardoor het regime probeert het kerkelijk leven te verstikken en de burgers, vooral de jeugd, van het geloof af te trekken, uitvoerig beschrijft.

Dit uit gemeenschappelijk ondergaan onrecht gegroeide medeleven met de ander maakte de samenwerking tussen Dubcek -communisten en Christenen mogelijk, die een van de wortels van Charta-77 is.



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Is dit God's vinger? [2]

door J.VanHarmelen

De Bijbel zelf verspert ons de weg naar de inlegkunde, die zo gemakkelijk beoefend wordt in gevallen, die 'opzienbarend' zijn. We hoeven maar te denken aan het voorbeeld in Lukas 13, waarin we horen van de Galileeers, die slachtoffer werden van Pilatus' wreedheid en van de achttien, op wie de toren van Siloam viel en doodde. De mensen dachten blijkbaar dat deze beide catagorieen van mensen 'goddeloos' waren geweest, zodat God zo'n vreselijk lot over hen had laten komen.

De joodse beschouwing dat 'lijden en ellende' straf was voor individuele zonde, wordt door de Here Jezus radicaal verworpen. Hij zegt; "als ge u niet bekeert, zult u allen eveneens te gronde gaan." Verwacht het niet van de bizondere dingen. U hebt Mozes en de profeten, dat is jullie Bijbel, en daar moet je naar luisteren, en je bekeren.

U kunt ook denken aan de terechtwijzing die de Here Jezus gaf aan Zijn dicipelen als ze bij de genezing van de blinde (Johannes 9) vragen: wie heeft er gezondigd, deze of zijn ouders, dat hij blind geboren zou worden? De Heiland antwoordde toen: "Noch deze heeft gezondigd, noch zijn ouders, maar de werken Gods moest in hem openbaar komen.(vs.3)

De Bijbel zegt in Psalm 73 dat we niet te veel moeten letten op de uiterlijke omstandigheden als zodanig, het is beter om Gods heiligdommen in te gaan" en op het einde te letten. En in Hebreeen staat: "wie Hij liefheeft, tuchtigt de Heer, en Hij kastijdt iedere zoon, die Hij aanneemt."

Daarom moeten we zeer voorzichtig zijn met het aanwijzen van de vinger Gods. Vooral omdat men door dit te doen vooruitgrijpt op het eindgericht. Zie naar het boek Job, en Psalm 73, waarin God geen verklaring geeft van al die ellende die over een gelovig en rechtvaardig mens komt, maar waarin Hij in een lange openbaring toont wie Hij is (Prof.M.C.Smit).

Verder is dit te veroordelen, omdat wie eenmaal een bovennatuurlijk ingrijpen Gods door de gewone orde der dingen aanneemt, een gespletenheid heeft aanvaard in de wereldorde en God minstens in een tweeledige verhouding tot zijn schepping plaatst. Alsof God wel in de zogenaamde wonderlijke gebeurtenissen zou zijn en niet in de 'gewone', die wij met ons verstand kunnen 'verklaren'.

In het jaar 314 wilde de christelijk schrijver Lactantius 'bewijzen' dat elke keizer, die de christenen vervolgd had door Gods straffende gerechtigheid op een verschrikkelijke wijze aan zijn eind was gekomen. Maar de keizers tussen 96 en 249, van wie hij dit niet kon aantonen, sloeg hij over.

Wanneer wij dus erg voorzichtig moeten zijn met het aanwijzen van de vinger Gods in de geschiedenis, kan de vraag opkomen: blijft er op deze wijze nog wel een christelijke visie op de geschiedenis over? Ligt er in de belijdenis van Gods voorzienigheid die over alle dingen gaat, niet een gelijkschakelend element? Verdwijnt hier dan niet alle konkreetheid en perspectief? Toch niet. Mits de verklaring der feiten in het geloof geschiedt. Berkouwer zegt daar het volgende van: "In het geloof kan de voorspoed als zegen worden verstaan en aanvaard, gelijk het geloof in de druk en de tegenspoed Gods hand ervaart, die leiden wil tot groter geloof en dieper leven uit de krachten van Zijn Koninkrijk. Alleen vanuit de verzoening door het bloed des kruises is het mogelijk over Gods voorzienigheid te spreken zonder dat men vervalt in willekeurige interpretatie der geschiedenis.

En wanneer blijkt — evenals dat in het particuliere leven van een gelovige het geval kan zijn — dat deze duiding, deze verklaring van het geloof er naast is geweest? Wel, dan hebben we ons vergist. Het geloof gaat aan onjuiste dingen niet te gronde. Het weet dat, op een andere manier dan wij meenden te zien, het waar blijft dat dit alles diende 'om te doen al wat Uw hand en Uw raad te voren bepaald had dat geschieden zou' (Hand.4:27, H.Berkhof).

Valt er bij dit zoeken naar de zin der historie — door Huizinga eens vergeleken als de worsteling met de engel — dan niets te aanschouwen? Blijft dan het gehele geschiedenisgebeuren een zaak van het geloof? Toch niet. De Bijbel leert ons: dat de geschiedenis een begin (de schepping) en een doel heeft (1 Cor.15:23-28) en dat in de geschiedenis Gods raad vervuld wordt, en dat het thema van de geschiedenis is de triomf en de komst van het koninkrijk Gods, en dat in het middelpunt van de geschiedenis het kruis staat.

Al liggen beide machten, goede en kwade, zozeer ineengestrengeld, toch kunnen we iets ontwaren in de geschiedenis van positieve en negatieve tendenzen. Positief: de voortgang van het zendingswerk; alle voortgaande werk tot de bevrijding van de mens uit armoede, slavernij, onkunde en heerschappij der machten. Negatief: de massale afval in de christelijke landen, communisme, anti-semitisme, rassenstrijd (H.Berkhof)

Soms zien we dat de positieve krachten de negatieve overwinnen. We hoeven slechts de geschiedenis van de zending te lezen en zien duidelijk dat het goede het kwade overwint. Waar eens kannibalen woonden vindt men nu inboorlingen die Christus belijden. Toch blijkt het zoeken naar de zin der geschiedenis moeilijk. Er blijft daarin een goddelijk geheim, dat wij mensen nimmer tenvolle zullen ontraadselen.

Er zijn zoveel raadselen wat de voorzienigheid Gods en Gods wil betreft. Er zijn zoveel raadselen in "opzienbarende" gebeurtenissen, want zo doen ze zich toch aan ons voor. En wij weten niet meer door inspiratie of illuminatie wat het precies is. Paulus wist de ene keer dat de Heilige Geest hem verhinderde verder te gaan, een andere keer dat Satan hem de reis belette.

De omstandigheden op zichzelf kunnen ons nooit duidelijk maken of we nu ja of nee moeten zeggen. We zagen dat al bij de Duitse Christenen die toen ze uit de geschiedenis van Duitsland de wil van God meenden te kunnen aflezen.

Berkouwer verzet zich tegen een fragmatisering van de voorzienigheid Gods en meent dat een spreken over "Gods ingrijpen" de gedachte kan wekken dat het gewone gebeuren min of meer buiten God om zou gaan. Als men zich toch op verrassende gebeurtenissen beroept en er hardnekkig aan vasthoudt, en de voorbeelden uit het Oude Testament zijn voor het grijpen, dan zegt Berkouwer: "Het is echter duidelijk dat het hier niet gaat om subjectief geinteresseerde gebeurtenissen maar om de feiten die in hun diepste zin door God zelf werden onthuld. In deze gebeurtenissen wordt inderdaad Gods gezindheid in gericht en genade openbaar. Ze spreken een duidelijke taal. Ze spreken nu een taal omdat God spreekt." En daar wil hij bij blijven. Want als wij gaan spreken wordt het subjectief, en dat wordt door de dogmageschiedenis op dit punt van "God vinger" duidelijk en onomstotelijk bewezen.

DE KEUS VAN 'T SMALLE PAD [34]

een vervolgverhaal door Gé Verhoog

In de namiddag komt Klaartje argeloos naar huis, maar de ontvangst is niet mals.

"Kind," zegt Verbeek, die het gehele geval nu heeft doordacht, "hoe kan je ons, je ouders, zoveel verdriet doen!"

Klaartje begrijpt het niet helemaal. "Wat bedoelt U?"

"Je omgang met Kobus van de koster - je bent nauwelijks zeventien jaar -"

"Is dat te jong voor vriendschap?" verbaasd Klaartje zich. "Ik vind het gewoon leuk om met hem te wandelen."

"Begrijp je niet dat Kobus daar iets mee bedoelt?" vraagt Verbeek. "De jongen wandelt niet zo maar steeds met hetzelfde meisje zonder bedoelingen."

Klaartje bloost. "Dat is toch niet erg?" vraagt ze.

Verbeek verbaast zich ook, maar nu over zoveel onnozelheid. "In de eerste plaats ben je veel te jong om aan verkering met een jongen te denken," zegt hij vastberaden, "en voorts is het een jongen die lid is van de Hervormde kerk - wil jij schande over ons brengen?"

"Schande?" ontvalt het Klaartje.

Verbeek verbergt even het gezicht in de handen. Hoe zal het nageslacht zijn? Klaartje heeft het van zeer nabij meegemaakt, dat haar vader de Hervormde kerk vaarwel zei, omdat daar de leer van zijn hart niet werd verkondigd - het kost hem klanten - het kost hem smaad en spot-hij zet door. Waarom zien de kinderen het niet, zoals hij het ziet? Is zijn offer tevergeefts? Zijn de kinderen te slap in hun opvatting? Waarom zijn zij niet even vurig als hijzelf? Spot en smaad verdragen terwille van de zuivere leer? Hoe kan zijn dochter het juk aangaan met een lid van de Hervormde kerk, waar men het op een accoordje gooit met God?

Verbeek begrijpt dit zelf niet. Even is in hem als een visioen de toekomst: zal het nageslacht waarderen, wat hij offert? Zal men begrijpen wat het is: versmaad te worden, klanten te verliezen, omdat men de stap heeft gedaan naar de kerk, die men verkiest? Zal het nageslacht hem begrijpen?

Hij richt zich op; al zou het zo zijn, dat zijn kinderen, zijn nageslacht hem uitlacht, hem niet begrijpt, wat deert het hem? Hij gaat de weg die zijn ziel rust geeft.

"Klaartje, je bent te jong voor verkering," zegt hij op een toon, die geen tegenspraak duldt; hij is immers de man van ervaring - hij weet wat het leven is. Hij wil zijn kinderen bewaren voor doldrieste stappen, die het leven zullen vergallen en verwoesten. "Geloof me, mijn kind, je bent te jong. Wat is zeventien jaar?"

"Ik ben bijna achttien, vader." Klaartje richt zich fier op.

Verbeek lacht even vergoelijkend. "Wat is achttien jaar? Wat ken je het leven? Geloof je vader en kap af met die jongen. Bovendien is hij Hervormd en van die kerk hebben wij ons afgekeerd."

"Maar -" Klaartje breekt ineens in snikken los, "maar we zijn altijd bij de grote kerk geweest en ik heb m'n leven lang Kobus aardig gevonden, waarom kan dat ineens niet meer?"

Vrouw Verbeek bijt op haar lippen - kon ze zich er in mengen, kon ze haar mening zeggen, de mening dat Klaartje geen zonde begaat als Kobus de keus van haar leven zal worden - Het heeft geen zin, zich er in te mengen; haar man is op dergelijke punten onwrikbaar, ze weet het. Hij heeft de kerk van zijn leer gevonden, zijn gezin zal het met hem eens moeten zijn: hij is het hoofd van het gezin en draagt de veraantwoording - wie zal hem kunnen weerstaan? Niemand!"

"Een gemengd huwelijk keur ik af," zegt Verbeek, "dat brengt ergernis en verdeeldheid. Hoor eens, kind: je kunt doen wat je wilt, maar ik trek mijn handen van je af als je eigen wegen gaat, dan draag ik geen verantwoording voor je, dan erken ik je niet meer als mijn dochter."

"Vader," roept Klaartje ongelukkig, "wat bent u streng!"

"Voor je eigen bestwil," verklaart Verbeek schouderophalend, "neem mijn raad aan, dan handel je verstandig."

"Gemengd huwelijk," prevelt moeder voor zien heen, maar ze durft niet te zeggen, dat zo'n vermenging er toch wel door kan - de gedachte, dat Klaartje eigenlijk het beste weer Hervormd kan worden, durft ze helemaal niet te uiten - het huis zou te klein zijn! Is dit liefdevolle opvoeding of dwang, peinst ze, is het waar dat de man het alleen weet omdat hij man is? Kan een vrouw niet verstandige inzichten hebben? Het is de steeds weerkerende vraag, waarop ze geen antwoord kan vinden. Ze moet zich schikken en kan het voor zichzelf wel opbrengen , maar als de kinderen voor dat dwingend gezag geplaatst worden voelt ze het als pijnlijk aan.

"We zullen de gevaren niet opzoeken," zegt Verbeek na diep te hebben nagedacht. "Klaartje, zit niet als een kind te schreeuwen en te schreien, daar bereik je niets mee."

"Maar ik heb verdriet!" jammert Klaartje, "ik - "

"Je gaat bij die Hervormde mevrouw vandaan," beslist Verbeek, "dan heb je niets meer te maken met de dominee en de kosterij -"

"Wat zeg je?" ontvalt het moeder, "Klaartje heeft juist een goede betrekking! Ze gaat net wat verdienen en haar nu thuis laten komen?'

"Ik vind dat de zaak, het beginsel voor geld verdienen gesteld moet worden," zegt Verbeek ferm, "vergeet niet dat ik weet wat zorgen zijn en hoe gebukt ik er onder kan gaan, maar ons geestelijk welzijn is het belangrijkste, begrijp dat toch eens."

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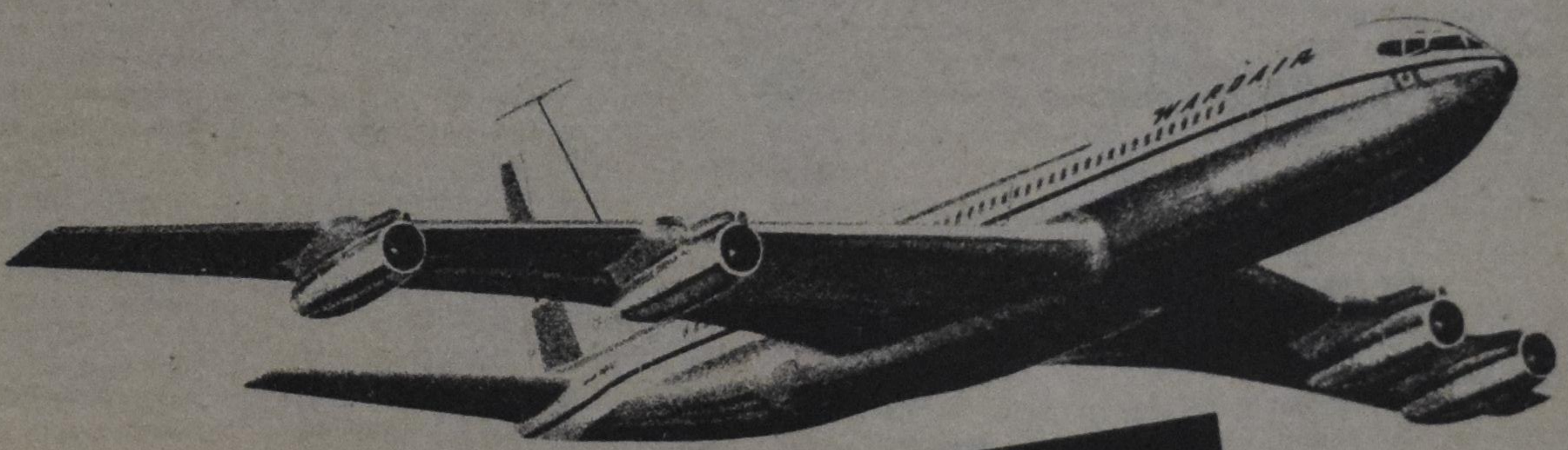

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Notes of Thanks

DE VRIES: We sincerely thank our children, grandchildren, relatives and friends for the many best wishes, cards, flowers and gifts on our 50th wedding anniversary. Above all we give thanks to our heavenly Father for all His blessings, and that we could enjoy this day together. Mr.& Mrs.P.De Vries 33 Lilac St., Kitchener, Ont.

Births

VOS : We praise God for the safe arrival of our daughter and sister RUTH ARLETTE, born on May 8, 1977. Albert and Wilma Vos, nee Wiggers, John and Burke. P.O.Box 222, Drayton, Ont.

VOS: With thanks to God we announce the birth of our fifth child, a son, DANIEL ARVIN, born on May 14th, 1977. A brother for Jolene, Miriam, Margaret and Sara. Thankful parents are Arvin and Corry Vos, 632 East 13th St., Bowling Green, Kentucky 42101.

Marriages

HUIZINGA-DE VRIES: Mr.& Mrs. Henry Huizinga of London, Ont., and Mr. & Mrs. Jelle De Vries of Fenwick, Ont. are happy to announce the forthcoming marriage of their children DIANA and EPP. This celebration of love will take place, the Lord willing, on Saturday June 18, 1977 at 4 p.m. in the Bethel Chr.Ref.Church (Richard Memorial United) of London, Ont., Rev.A.Beukema officiating. Future address: 707 Canboro Rd., Fenwick, Ont.

VANDERHOUT-LINDEBOOM: "There are three things that remain - faith, hope and love - and the greatest of these is love." 1 Cor. 13:13. With thankfulness to God for His richest blessing in bringing us together, we, WILMA VANDERHOUT and JOHN LINDEBOOM along with our parents, Mr.& Mrs. C.Vanderhout of Grimsby, Ont., and Mr. & Mrs. J.Lindeboom of Winona, Ont., are happy to announce that on May 28, 1977, the Lord willing, we will pledge our love to each other before God and His people. The ceremony will take place at 4:00 p.m. in the Fruitland Christian Reformed Church with Rev.De Jong officiating. Future address: 34 Park Ave., Grimsby, Ont.

ZEGERS-DE JONG: Mr. & Mrs. Frank Zegers of R.R.#1 Orono are pleased to announce the forthcoming marriage of their daughter CORRIE MARTHA to JAMES HENRY DE JONG, son of Mr. & Mrs. John De Jong of R.R.#4, Colborne. The wedding will take place D.V. on May 28, 1977 at 3:00 p.m.in the Maranatha Chr.Ref. Church of Bowmanville with Rev. R.W.Popma officiating. Their future address will be: 83 Bonson Ave., Peterborough, Ont.

Anniversaries

1947 June 1 1977
Sneek (Fr.) Smithville
And I will betroth you to me forever;... in faithfulness; and you shall know the Lord. Hosea 2:19,20
With grateful hearts we thank God who has upheld the marriage of Dad and Mom,

HESSEL BAARDA
and
WIEPKJE BAARDA—SPRIK

for thirty years, sparing them for each other and us, their children,
Nedelec, Que.— Chester & Rose: Amy and Tammy
Montreal, Que.— Rennie
Brantford, Ont.— Esther
Smithville, Ont.— Christine
Forest, Ont.— Henk & Debbie: Angela
Hessel D.
Cedar Springs, Ont.— Peter
Smithville, Ont.— Dick, Dorothy G.,Daniel, Kenneth R., Pearl W.
We pray for the Lord's continued blessing. Open house will be held at home June 1 from 2-6 p.m., Mc.Collum Rd., R.R.#2, Smithville.

Bleiswijk Acton
With joy and gratitude to the Lord, we announce the 40th wedding anniversary of our dear parents and grandparents

ENGEL HUISMAN
and
MARTIJNTJE HUISMAN
nee Van Rijswijk

on June 9th, 1977.
With love from their children and grandchildren,
Brampton: Aghes & Art Miedema: Margaret, Barbara, Joe, Theresa
Guelph — Theresa & Ralph Fleddérus: Lynda, Carolin
Hepworth— Ria & Gary Kroezen: Marlene, John, Kristine
Guelph — Nelly & Harry Oldengarm Tracey, Lisa
Acton — Bert & Jean Huisman: Karey Ann, Michelle
Open house at 8 p.m. June 11, 1977, Chr.Ref.Church Acton, Ont. Home adress: 6 Main St., S., Acton.

1942 1977
On June 3 we hope to celebrate, the Lord willing, with our parents and grandparents

KLAAS JAN MARKUS
and
JANNA PIETERNELLA MARKUS
Van Dorp

the occasion of their 35th wedding anniversary.
We thank the Lord for both of you, Mom and Dad, grandma and grandpa, en pray that He will bless you with many more years to come.
"this is the day that the Lord has "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24
Beachville — John & Garma Markus: Gerda, Greta, Jonathan
At home — Clarence
R.R.#1, Beachville, Ont.

Beetsterzwaag Keswick, Ont.
1942 1977
With gratitude to our heavenly Father, we hope to celebrate on May 28, 1977, the 35th wedding anniversary of our parents and grandparents,

JOHN HOLTROP
and
BRENDA HOLTROP nee de Groot

Congratulations and love from their children and grandchildren,
Redlands, Cal.— Brenda De Boer: Ricky & Suzanne
Willowdale, Ont.— Cecil & Cathy Holtrop: James & Jonathan
Keswick, Ont. — John & Annette Holtrop: John & Tammy
Thunderbay, Ont. — Bob & Janet Holtrop
Sutton West, Ont.— George & Cathy Holtrop
Toronto, Ont. — Clarissa Holtrop
At home — Christina Holtrop
R.R.#1, Keswick, Ont.

Anniversaries

Hoogezand St.Catharines
1927 1977
On June 9 D.V. we hope to celebrate the 50th wedding anniversary of our parents and grandparents

HENRY VEGTER
and
AUDREY E.VEGTER
nee van Rietschoten

We thank God for His abiding love through all these years and pray for His continued care and guidance in the years to come.
Congratulations and love from their children and grandchildren,
The Netherlands - Sari & Tony
Fonthill - Ge & Piet
St.Catharines - Betty & Everett
Niagara-on-the-Lake - Jack:Rosalyn and Henry
St.Catharines - Tina & Thijs and 26 grandchildren
Open house will be held on Thursday, June 9, from 3—4.30 p.m. in the fellowship Hall of Trinity church Scott St. Best wishes only. Home address: 2 White St., Bldg.A, apt. 103, St.Catharines, L2N 1Z2.

1932 1977
On June 2, the Lord willing, we hope to celebrate with our parents and grandparents

WILLIAM SLUYS
and
WILMA SLUYS— Kwantes

their 45th wedding anniversary.
Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God. Ps.146:5
Their grateful children and grandchildren,
Chatham — Bill & Hetty Sluys: Bill, Jeff, Angela, Jennifer, Tanya
Harry & Linda Sluys: Bonnie, Debbie, Bill, Bob, Charlene
Kees & Lena Schenk: Susan, Sandy, Michelle
Mitchell — John & Mary Vanderleeuw: Stan, Bill,Wendy,Marlene
Dundas — Ted & Lena Sluys ; Kathy, Doug, Ken, Dennis
Stayner — Matt & Ruth Ann Sluys; Terry,Tracy,DonnaJo,Timothy
Wallaceburg — Boots & Alice Vanderlaan: Larena
Open house Saturday June 4, from 8-9 p.m. in the First Chr.Ref.Church Fellowship Hall, Tweedmuir Ave., Chatham, Ont. Best wishes only, please. Home address: 6 Diane St., Chatham, Ont.

On May 30, 1977 we hope to celebrate with our parents

HENK and HENNY WILPSTRA
nee Poort

the happy occasion of their 25th wedding anniversary.
We are thankful that God has spared them for each other and for us as a family during the past years, and pray that He may continue to bless them in the years to follow.
Fenny & Don (engaged)
Rita, Paul & Janet, Harry, Peter
R.R.#1, Wyoming, Ont.

Met grote vreugde en dankbaarheid herdenken wij op 19 juni 1977 het Zilveren Huwelijksfeest van

JOHN VAN HOUTEN
en
TINE VAN HOUTEN - De Beurs

Looft de Here, want Hij is goed, want Zijn goedertierenheid is tot in eeuwigheid. Psalm 136:1
Abcoude,Ned.— Jack en Ans de Beurs
Kees en Pop de Beurs
Amsterdam, Ned.— Jan de Beurs
Herman de Beurs
Herman en An Cohen-de Beurs
Joop en Rie de Beurs
Lelystad, Ned.— Cor Zielhorst-de Beurs
Den Helder, Ned.— Tantes P.en J. de Beurs
Eldersburg, U.S.A.— Jo en Agaath Van Delft-de Beurs
Huisadres: 327 Wellington St., Brantford, Ont.

Anniversaries

1947 1977
On June 5, 1977, the Lord willing, we will celebrate the 30th wedding anniversary of our parents and grandparents

HENDRIKUS and TRIENTJE
GERRYTS nee Bruinsma

We pray that the Lord will keep them in good health and will bless them in the years to come as in the past.
Their children and grandchildren:
Strathroy — Bill & Lucy Daniels: Christine
Thunder Bay — George & Biba Gerryts
Poplar Hill — Arend & Angeline Noordhof: Kathrin and Tracy
Strathroy — Tony & Tracy Noordhof
At Home — Sidney, Albert, Fay
R.R.#5, Strathroy, Ont.

Rijnsburg Fenwick
1942 Psalm 111 1977
With joy and thanksgiving to God for giving us such wonderful parents and grandparents, we hope to celebrate on June 2, 1977, the 35th wedding anniversary of

PETER and GERTJE
GLASBERGEN
nee Ravensbergen

May our heavenly Father who has blessed and cared for them in the past be their source of strength and hope for the future.
Happy Anniversary Mom and Dad, Grandma and Grandpa, from your thankful children and grandchildren
Dundas, Ont.— Gerrit & Helen Glasbergen: Edward, Douglas, Geraldine, James
Fenwick, Ont.— John & Harmke: Karen, Philip
Peter Glasbergen Jr.
St.Anns, Ont.— John & Mary Dykstra: Kevin, Jeffery, Kimberly
Islington, Ont.— Andy Glasbergen
St.Catharines,Ont.— Paul & Elly Glasbergen: Lisa
Fenwick, Ont.— John & Jane Snieder
760 Foss Road, Fenwick, Ont.

Soli Deo Gloria
De 22ste juni 1977, hopen wij met onze ouders

L.J.HOFSTEDE
en
G.HOFSTEDE-Kuus

de dag te herdenken dat ze voor vijf en vijftig jaar in het huwelijk verbonden werden.
Hun dankbare kinderen,
Menny & Anton
Gijsbert
Dirk & Willy
Jan & Riet
Truus & Evert
Bill & Jenny
Dertig kleinkinderen en vijftien achterkleinkinderen
Hun trouwtekst bij de huwelijksinzegening op 22 juni 1922 in de Geref.Kerk, Slotlaan te Zeist, door Ds.Verhoef was: "Wat God samengevoegd heeft, scheidde de mens niet."
12018 - 46 St., Edmonton, Alberta. T5W 2W2.

Obituaries

On Monday April 25, 1977 God called home to be in His presence our dearly beloved husband, father and grandfather

HEPKE TACKEMA

at the age of 60.
For we know that if our earthly house of this tabernackle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor.5:1
Beloved husband of:
Katharine Tackema-Meekma
Father of:
Merle & Tilly Tackema
Joan & Robert Aukema
Rosina & Richard Bijma
6 grandchildren
43 Unionville Ave., Sussex, Nw. Jersey, U.S.A.

Obituaries

In volle zekerheid des geloofs Thuisgehaald door haar Heer en Heiland, onze lieve dochter, zuster, schoonzuster en tante,

AGNES YZERMAN
nee Hogendoorn

geliefde echtgenote van Jan Yzerman, op de leeftijd van 56 jaar.
In het huis mijns Vaders zijn vele woningen. Joh.14:2
Galt — Vader en Moeder P.Hogendoorn
Brantford— Fam.P.Hogendoorn Jr.
St.Maartensdijk,Ned.— Fam.J.N. Hogendoorn
Rotterdam— Fam.F.H.Hogendoorn
Owen Sound — Fam.D.Hibma
Saskatchewan— Fam.A.Hogendoorn
Drayton — Fam.G.Van den Burg
Tara — Fam. W.Smit
Paysly — Fam. B.Brak
Millbrook — Fam. F.L.Hogendoorn
Brampton — Fam.A.C.Hogendoorn
Mount Hope — Fam.W.Buys

Psalm 73:26: "My flesh and my heart may fail, but God is the strength of my heart and my portion for ever."
In this assurance the Lord took unto Himself, after a long illness, His child, our loving wife, mother and grandmother

AGNES YZERMAN
nee Hogendoorn

in her 57th year.
Husband — John Yzerman, R.R.#6, Cambridge (G), Ont.
Children,
St.Thomas— Margaret & Henk Nymeyer
Tara — Ria & Govert Buys
Cambridge (G) — Harry & Nancy Yzerman
Herman & Jenny Yzerman
Millgrove — Ellen & Edward Helsdingen
Brantford — Margriet & Rink Duiker
Cambridge (G) — Peter & Barb Yzerman
Elsie & Rick Kerkhof
John & Vivian Yzerman
At home — William Yzerman, Ted Yzerman, Susan Yzerman
and 20 grandchildren
The funeral service took place on Friday, May 20 from the Chr.Ref. Church in Cambridge.

Teachers Wanted

ONTARIO

AYLMER: The Immanuel Christian school of Aylmer, Ont. will require a teacher who will teach remedial in the morning and a regular classroom in the afternoon. Please forward applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel.519-773 8476.

BURLINGTON: Trinity Christian School, 650 Walker's Line, L7N 2E7 invites applications for a parttime teacher. For further information contact Mr. Elzinga, by mail at the above address or phone (416) 634-3052 between 9 a.m. and 5 p.m.

CHATHAM: Chatham District Chr. Secondary school requires a teacher of mathematics for September 1977. For inquiries contact Anton Brink, principal, 90 Park Ave., E., Chatham, Ont. N7M 3V4. Tel. 1-352-4591 school, 1-519-354-9348 home.

JARVIS: Due to unforseen circumstances the Jarvis District Christian School requires a **grade 1 teacher**, beginnin g September 1977. Please direct all applications to Pete Weening, principal, R.R.1, Jarvis, Ont. N0A 1J0. Tel. 587-4444(school) or 428-0887(home).

Classified Advertising

Teachers Wanted

ONTARIO

NEWMARKET: Holland Marsh, Springdale Christian School requires a teacher for grade 3-4 for September 1977. Please send applications to Mr.Jake Van Breda, principal, Holland Marsh Chr. School, R.R.#2, Newmarket, L3Y 4V9. Tel.416-775-3701 (school) or 705-737-0957 (home).

WILLIAMSBURG: Timothy Chr. School needs a teacher for grades 5 and 6 (20 pupils) for September 1977. Please contact the school, either by phone (613-535-2687) or by letter: Timothy Chr.School, Williamsburg, Ont. K0C 2H0.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr.N.Vandooren principal. Tel.(416) 222 1711 (school) or 222-7419 (res.)

ALBERTA

RED DEER: The Red Deer Christian school invites applicants for teaching position in combined grades 7 & 8. Major concentrations in Math. & English. Also part time French position available. Please send applications and inquiries to the principal Mr.K.Steenwyk, 14 McVicar Street, Red Deer, Alta. T4N 0M2

BRITISH COLUMBIA

DUNCAN: The Duncan Chr.School Board invites applications for a part-time Grade 5 teaching position, 5 mornings per week, beginning Sept.1977. Please send your letter of inquiry and/or applications to the principal Mr.H.J.Bulthuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725, and school 604-746-5341

Teachers Wanted

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

LANGLEY-SURREY: The Shannon Heights Chr.School (Langley-Surrey, B.C.) has an opening for an intermediate teacher for the 1977-78 school year. Please send inquiries and applications to the secretary Mrs. R.Terpstra, 17885-40th Ave., Surrey, B.C., V3S 4N8 or call 604-574-7502.

TERRACE, B.C.-Centennial Chr. School is in need of two teachers for the lower grades. If interested in meeting a challenge in an area of potential growth in the community, contact Mr.Richard Mills, princ. Centennial Chr.School, Box 317 Terrace, B.C.(604)-635-6173.

Vac'n Bible School

BROOKS, ALTA. Qualified teacher required to teach a Course on our Church History during Vacation Bible School July 25-29 and Aug.1-5 mornings only. Please send inquiries to Mrs.G.Westra, Box 10, Brooks, Alta., tel.403-362-5851.

Employ Wanted

Girl, 18, with grade 13, seeks employment anywhere. Indoor or outdoor work. Has drivers licence. Contact: Mary Ouwehand, 763 Upper Wentworth St., Hamilton, Ont. L9A 4V7. Tel. 416-383-8985.

Summer job wanted, preferably on a farm, for a 15 yr.old boy. Contact Gerald Denbok, 1842 Park Ave., London, Ont. N5W 2J8. Tel. 1-519-455-8306.

For Rent

VACATION IN BRITISH COLUMBIA

FOR RENT: During the month of July a three bedroom house, fully furnished, centrally located in Greater Vancouver area. Plenty of places to visit in a 40 miles radius. Contact: **Mr. H.K.Vandezande, 12216-100A Ave, Surrey, B.C. Tel. 604-581-4938. V3V 2Y8.**

Cozy 1 bedroom apartment available, June 1, 1977. Centrally located in Burlington, Ont. Single person preferred. Call: 416-639-1517.

Personal

Ambitious young couple who have always worked on a farm want to get started on their own farm but need financial backing. If you would be willing to help, write Box # 4184, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

VACANTIE-WONINGRUIL
Woning met 5 slaapplaatsen, staande in Oosterwolde, Fr. Gevraagd woning in omgeving van de Rocky Mountains, periode in het laatst van augustus of begin september 1977, voor 3 of 4 weken. Gezin bestaat uit man en vrouw van 60 en 65 jaar oud. Inlichtingen bij: **S.Werkhoven, De Fenne 9 te Oosterwolde [Fr.[Nederland, tel. 05160-3417.**

Help Wanted

Unemployed or unhappy

with present job? Midwest based Chemical Company expanding internationally offers unique opportunity for progressive individual. No relocation required, training provided. Write to Box 4178, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2M 4L3.

SALES REPRESENTATIVE

Reputable building firm in the Niagara Peninsula, building homes for 20 years, is looking for

A SALES REPRESENTATIVE
to sell its products.

Send all applications and resume to:

Jack Knight, general manager
Niagara Builders
21 Elizabeth St.,
St.Catharines, Ont. L2R 2K8

A married man for Holstein dairy farm. (Barrie area). Applicants should have basic farm knowledge and be able to milk. Private three bedroom house and garden. Good wages for the right person. Phone 728-9573 or 436-2746.

Enquiries are invited for the position of
HOUSEPARENTS
for our
GROUP HOME
helping emotionally disturbed teenagers. Please write with full particulars to:
the Christian Society for Youth Development, Box 2740, Smithers, B.C. V0J 2N0.

Rent a Car

Planning to visit Europe?
Why not take a leisurely tour by car from **Lokhorst auto's**. At lowest rental rates. For rates write: Egbert Ankersmit, 10 John St., Vineland, Ont. L0R 2C0. Ph.416-562-5482.

Real Estate

2-100 acre farms, clay loam, large 5 bedroom home & duplex, barns, ideal for piggery, 35 miles from Hamilton, 7 miles from Chr.Ref. Church and school. Absentee owner is anxious to sell. Asking only $165.000.00 for both farms. Open to all offers. Call: **Keith Miller, Rooke Real Estate Ltd., Dunnville, Ont. 416-774-7624, evenings 774-4077.**

Real Estate

BROILERS & PIGS

48 acres with 8 room house. Basic broiler quota of 35,000 with power feeding system. Space for 550-600 pigs — contractor supplies weaners and feed. Power feeding and cleaning systems. Located in the heart of Western Ontario with good roads and marketing facilities. Please telephone collect for appointment, 6 — 8 a.m. **Fred W.Bray, Real Estate, 357 Upper Paradise Rd., Hamilton, L9C 5C6, 416-389-0344.**

PLANNING TO MOVE WEST?
We have a 2 bedroom house plus other buildings for rent if you buy our 70 hive bee business. Old aged forced us to sell. I assist you. If interesting, write to Box 182, Red Cliff, Alta. T0J 2P0, Ph.,548-6519.

Toronto District Christian High School

invites applications for a part time teaching position in religious and family studies.

Please send all applications to:
Mr. H.J.van het Veld, principal
Toronto District High School
Box 527, Woodbridge, Ont., L4L 1B3

Help Wanted | Help Wanted

The Bethesda Christian Society

for the retarded in B.C.

Satchel Road, Matsqui, B.C. invites applications to fill the position of

Female Supervisor

Nature of work: Supervise four semi-handicapped people in assisting mentally retarded youngsters at summercamp and at dayschool activities.

Time: July 1 - Aug. 31, 1977
Location: Thetis Island, B.C. Surrey, B.C.
Qualifications: - Leadership qualities - Christian outlook - Experience in working with retarded - Cheerful personality **Attractive Salary**
Inquiries:
Mrs.H. Van Huizen, 4986-205A St., Langley, B.C., V3A 5P9 Phone: 112-604-530-5286.

editor: Pete Layer

LET'S PLAY CHESS

THE MARCH LADDER

Contestants	Problems:	#691	#692	#693	#694	Sub-Total	Prev. Total	Total
	Points:	3	2	3	2	10		
G.Bloemendal(1) Brampton,Ont.		2	2	3	2	9	87	96winner
J.Wilms (1), Lindsay,Ont.		1	0	3	2	6	82	88
K.Amsinga (1), Strathroy,Ont.		2	2	2	2	8	65	73
C.Binnema (II), Cochrane,Ont.		0	2	3	2	7	60	67
H.Douma, Wellandport,Ont.		1	0	0	2	3	48	51
J.Willemsma (I) Wilsonville, Ont.		0	1	-	-	1	30	31
H.Brouwer, Saanichton, B.C.		0	0	0	2	2	12	14
Melissen, (IV) Ottawa, Ont.		2	2	2	0	6	6	12

Comments:

Congratulations to Mr.Bloemendal who reached the top of the ladder for the second time. I hope you will begin again for a third time! The publisher sill soon send you a chess book for a prize. The problems seemed difficult, even the one where the key move was almost given! It is not easy to choose between equally good moves. A misprint occured in Problem #694, resulting in an additional solution being possible. Full points were given for either keymove. Any reader of Calvinist Contact is welcome to join the ladder contest. You are guaranteed a prize since you do not lose any points from month to month when winners are declare. You must, however, keep sending in solutions!

SOLUTIONS TO THE MARCH PROBLEMS:

#691 (Ancin)
Key: 1. N, N-B7 threat: 2. NxRP ch., RxN; 3. R-N5 mate
Variations: 1. --, R-Q4; 2. BxRP and 3. N-N3 mate
1. --, R-B4; 2. K-B2 and 3. R-B3 mate
1.--, R-N4; 2. K-K2 and 3. R-B3 mate
1. --, R-R4; 2. QxP thr. 3. Q-B6 mate
1. --, RxN; 2. QxR and 3. Q-K5 mate
Tries: 1 BxP, P-N4 no mate
1. NxKP, R-Q4 no mate

#692 (Stocchi)
Key: 1. N-K4 thr.: 2. N-B3 mate
Tries: 1. N-B5, BxP no mate
1. BxP, PxQP no mate

#693 (Lewman)
Key: 1. P-N7 thr. 2. N-N6 ch., QxN; 3. P-B4 mate
Variations: 1. --, N-K2 or R-KB2, 2. N-B7 ch, K-B4;3. B-K6 mate
1. --, BxP, 2. N-N4 ch., K-B4; 3. B-K6 mate

#694 (Lacny)
Key: 1. N-Q2 thr. 2. N-B1 mate
1. N-R2 also works because a Black Bishop is missing from KN8 (g2)
Try: 1. N-R4, R-Q3 no mate

DUTCH SOLUTIONS:
#691: 1. P-f7 dr. 2. Ph6 : sch. Th6 ;, 3. Tg5 mat
1. --, Td5, 2.Lh4: en Pg3 mat
1. --, Tc5, Kf2 en 3. Tf3 mat
1. --, Tb5, 2. Ke2 en 3. Tf3 mat
1. --, Ta5, 2. Dc3: enz.
1. --, Te4, 2. De4: enz.
Maar:1. Lc3:, b5 geen mat
1. Pe6:, Td5 geen mat
#692: 1. Pe4 dr. 2. Pc3 mat
#693: 1. g7 dr. 2. Pg6 sch., Dg6:, 3. f4 mat
1. --, Pe7, 2 Pf7 en 3. Le6 mat
1. --, Lg5:, 2. Pg4 en 3. Le6 mat
#694: 1. Pd2 dr. 2. Pf1 mat

Classified Advertising

Real Estate

LOOKING FOR A FAMILY TYPE FARM?

93 acres 1-1½ miles from Jarvis, Ont. Large brick home, 5 bedrooms, 2 baths, 2 kitchens. Needs some work. Metal clad, 2-storey barn 40 x 125 ft., insulated to Ontario Hydro requirements. Has been used for poultry on top floor, pigs on lower level. 90 acres workable land, 34 acres in fall wheat. Close to Chr.Ref.Church and good school. Please telephone collect for appointment 6-8 a.m. **Fred W.Bray, Real Estate,** 357 Upper Paradise Rd., Hamilton, L9C 5C6. Tel.416-389-0344.

15 min.from Hamilton

33 acres farm as going Veal calf operation or easily converted to hog if preferred. Includes two barns set up for calves, 1 for hogs. Property also provides a modernized 4 bdrm. home and large workshop. For more details call: **Dirk DeJong, 383-2153 or 957-7377.**

MARKET GARDENING

24 acre Market Garden located on paved road. This excellent farm consists of a very nice 2 storey, 3 bedroom home, 50' x 30' barn with 30' x 30' insulated storage, 24' x 72' green house, equipment shed and irrigation pond. Presently growing potatoes, onions, tomatoes and peppers. Available for September possession. All equipment can be purchased seperately. Priced very reasonable as owner is selling due to illness. Call Simon Erkelens at **WM.E.Hadju Real Estate Ltd., in Norwich at 863-3539 or evenings 863-2942 for further details.**

Real Estate

Moving to London, Ontario?

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Bradenton, Fla. 33505
Call: 813-748-8899

HOUSE FOR SALE

Three bedroom, brick bungalow with double garage on half an acre ravine lot, 5 minutes drive from St.Catharines, $53.000. Call: 652-5925 after 5 p.m.

Real Estate

SARNIA BLUEWATER COUNTRY

For buying, selling, or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you! Call or write:

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1296 MICHIGAN AVE,
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TEL. (519) 542-3494

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(Christian School area specialist)
403-487-5884 (res.)
or **489-2551** (office), or
distacom **426-5880**, page **3393**

Ministers wanted

TERRACE CRC IN NEED OF PASTOR

Since our pastor accepted a call to serve in the Philippines the Terrace congregation is in need of a new pastor. If there is a minister among the readers of this notification who is presently able to consider a call to serve our Terrace congregation your reply will be appreciated. All correspondence will be strictly confidential. For more information contact the clerk, Mr. D.Vande Velde, tel.604-635-5324 or mail to his address: 4722 Loen Ave., Terrace, B.C. V8G 1Z7.

New Glascow, N.S.- The Emmanuel C.R.C. is in need of pulpit supply for **July 24, 31 and August 7.** Ministers planning a vacation in the Maritimes are asked to contact our clerk, Mr. I. Wamboldt, 336 Willow Ave., New Glascow, N.S. B2H 2A3. Phone: (902) 755-3023. (P.S. New Glascow is on the route to the Cabot Trail, Cape Breton)

Cottages

LITTLE EUROPE RESORT
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Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen). **R.S.Bakema, tel.645-2738.** "Little Europe" vindt u 8 mijl ten oosten van Highway 11 aan de Muskoka Rd. No.4, voorheen Vankoughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm.35 mijl van de Chr.Ref.Church in Orillia. Alleen nog openingen voor de laatste week in Augustus.

HAY BAY PARK

2 bedroom house trailers for rent on Lake Huron, 18 miles north of Wiarton, in the Bruce Peninsula. 160 acres of beautiful private setting, nature trails, fishing, boating, swimming. Reasonable rates. Reserve now. Phone 519-376-1823. P.O.Box 820, Owen Sound, Ont.

KAHSHE LAKE RESORT

It's not too late to make your reservations for your summer vacation. We still have some vacancies. For safe swimming, boating, fishing and Muskoka hospitality, call (705) 689-2818 or write Glen & Bonnie Norman, Kahshe Lake Resort R.R.#2, Kilsworthy, Ont., P0E 1G0.

Cottages

LAKE NIPISSING

Modern 2 abd 3 bedroom, house keeping cottages and trailer sites. For information call or write to: John & Bev. Van Den Berg, Glen Echo Cottages, R.R.#,Callander, Ont. P0H 1H0, Phone 705-752-1118

ALTON LODGES

1 and 2 bedroom clean house keeping cottages, family resort. 100 yds from sandy beach, close to fishing. 10 miles from Chr.Ref. Church. Len & Rita Bette, R.R.#1, Wasaga Beach, tel. 429-2420.

MAPLE LEAF COTTAGES

Reserve your cottage now while we still have openings. Two and three bedroom cottages, boating, fishing, swimming, large playground. 1½ miles from Chr.Ref.Church. Call (705) 326-4131, or write: Henry Zwiers, Maple Leaf Cottages, 640 High Street, Orillia, Ont. L3V 3Y4.

Cottages

SANDY BAY COTTAGES

Two and three bedroom cottages for rent. At the mouth of beautiful Rice Lake. Sandy beach plus good fishing. Reasonable rates. SUMMER, 705-696-2951. R.R.#1, Hastings, Ont., K0L 1Y0

Christian Marriage Contact Bureau

Through our services many people have been successful in finding a marriage partner.

For information, please write to:

P.O. Box 488,
Willowdale, Ont.,
M2N 5T2

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will be given at the
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Mr. Andre Knevel
will perform at the organ,
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and other works.
There will be audience participation.

The Adoremus Choir,
under the direction of

Mr. John Hunse
will render music in song.
A collection will be taken.

Time: Wednesday June 8, 1977 at 8 p.m.
Location: Corner Upper Wellington St.
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